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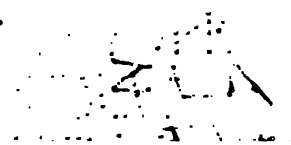
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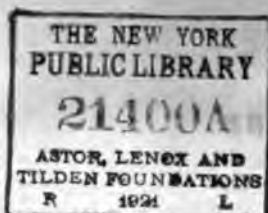
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NUMBER I.

ART. I.—ARCHBISHOP WHATELY ON A FUTURE STATE.

IN his fifth and sixth lectures, following those on the Intermediate State, which we noticed in the Journal for April, Dr. Whately treats of the Resurrection and Judgment; but his discussions, directed chiefly against what he deems mistaken notions, or points that are obscure and of but slight moment, are extremely meagre, and rise nowhere to a comprehensiveness and dignity appropriate to the subject. He exhibits little more elevation and sensibility in handling these great themes, than in descanting on the most ordinary and unexciting topics. We pass, therefore, to his Lecture on the Millennium, in which he endeavors to prove that there is no revelation in the New Testament that the resurrection of the holy dead is to take place at the commencement of that period. He directs his efforts chiefly against the prophecy of that resurrection, Rev. xx. 4-6; and the first consideration by which he attempts to establish his point is, that the Apocalypse, and the vision of the risen saints, is *prophetical*. After confessing that he is "very much disinclined to the interpretation" of the vision as foreshowing a real resurrection "from the nature of the case," he says:

"But let us look to the passage itself, and see whether there are not strong reasons for concluding that it is to be understood, not literally, but figuratively.

"First, then, you should consider that this book is professedly and throughout prophetic; like those more ancient prophecies which foretold the coming of Christ. It is evidently fashioned on the model of the Book of Daniel."—P. 141.

This is an extraordinary argument, truly, to come from a professed logician. He offers the mere fact that the book is prophetic, that is, is a revelation of events that were future at the time it was written, as a proof that this passage is not a revelation of the resurrection of the holy dead at the commencement of the thousand years! But can he have had the slightest comprehension of the meaning of his proposition? How can the fact that the Apocalypse is prophetic, prove that this vision, and the explanation given of it by the Spirit, is not a prophecy of the resurrection of the holy dead at the beginning of the thousand years; unless it is either physically impossible that such a resurrection should be wrought by God, or else that it should be

is no more a proof that it does not contain a prediction of that resurrection, than its being written in a language that is capable of signifying such a resurrection, is a proof that it does not.

The consideration he next alleges to sustain his point, is scarcely less false and absurd. He says :—

“Secondly, it should be remembered, that it is part of the character of Scripture prophecies, not to be so framed as to be fully understood before the event.”—P. 141.

But that, even if true, which it is not, would make as much against the point he attempts to establish, as for it. For if the passage in question is so framed that it cannot be understood before the event which it foreshows takes place, how is he to prove that it is not a prediction of a real resurrection of the holy dead? Could not he see that his argument is directed as much against his interpretation of the prediction, as against that which he rejects? To assume that the indeterminableness, or uncertainty of meaning from which he reasons, does not attach to *his* construction of the prophecy, is to retract the ground which he alleges to prove his point, and, in direct contradiction to it, claim that the prophecy is so framed that it can be clearly seen that *his* interpretation is true, and that other constructions are false!

He next attempts to make out that the prophecy is figurative, and foreshows a renovation of minds instead of a resurrection of bodies :

“It is indeed declared in the book of Revelation, that certain saints shall rise before the general resurrection; but no less plainly was it declared to the Jews of old, that Elijah should come before the Messiah, who should himself appear in the clouds. Is it not likely that there is an agreement between these two prophecies? I mean that as the one had a *figurative* and spiritual signification, so also has the other; and moreover, as the fulfilment of the former prophecy was not (by the greater part of the Jews) perceived when it did take place, from their being bigoted to a literal interpretation, so also may it be with the other. It may signify therefore (and may for that reason not be understood by many when it comes to pass), not a literal raising of dead men, but the raising up of an increased Christian zeal and holiness; the revival in the Christian church, or in some considerable portion of it, of the spirit and energy

of the noble martyrs of old (even as John the Baptist came in the spirit and power of Elias, Luke i. 17); so that Christian principles shall be displayed in action throughout the world, in an infinitely greater degree than ever before; and this for a considerable time before the end of the world, though not perhaps for the literal and precise period of a thousand years."—Pp. 145, 146.

Here is a singular group of errors. In the first place, he wholly overlooks the fact that the prophecy is symbolical; and that it is the interpretation of it only, and the prediction that the rest of the dead are not to rise till after the thousand years are finished, that is conveyed solely through language; and he assumes, in effect, that the whole is a mere language prophecy; as otherwise it cannot be figurative. To suppose that a symbolical prophecy is figurative and spiritual also, is to suppose that it has three different meanings; for a spiritual meaning is wholly different from a figurative one. That assumption is a very singular one to follow on the heel of his last argument, the object of which was to show that no certain meaning whatever attaches to the prophecies anterior to their fulfilment, and it is

the Baptist, the only figure in it of moment in this argument is its naming him Elijah the prophet, by an elliptical metaphor. The prediction that God would *send* a prophet before the great and terrible day of the Lord, who should turn the hearts of the fathers to the children, and the hearts of the children to the fathers, is still literal, and had, or is to have, a literal fulfilment. If the prediction, therefore, of a resurrection at the commencement of the thousand years were figurative, in the same manner as this prophecy is, on the supposition that John the Baptist is the person whom it names Elijah the prophet, it is still a prediction of a literal resurrection, just as the prediction in the other of the sending of the prophet is literal; and the only figure in it lies in naming those who are to be raised, souls—or the souls of martyrs who had not apostatized from God. Were what Dr. W. assumes, then, conceded, that the prediction of the resurrection is as figurative as the prediction of the coming of Elijah, according to his construction of it is, the resurrection foreshown is still a literal resurrection of persons from death; and it confutes, therefore, instead of sustaining the point he endeavors to maintain. But it is not by any means certain that the prophecy of Malachi had its whole or chief fulfilment in John the Baptist. “The great and terrible day of Jehovah, which shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and it shall burn them up, that it shall leave them neither root nor branch,” is the day undoubtedly of Christ’s second coming, and thence is yet future. It may be, therefore—and that is the judgment of many—that immediately before that day, a prophet bearing the name of Elijah, and, perhaps, the ancient prophet of that name who appeared on Mount Tabor at the transfiguration, will come to the Israelites, to whom the promise is made, and exert the predicted influence by which that people will be prepared to receive the descending Saviour, and escape destruction, instead of continuing in unbelief and hostility, and perishing with other incorrigible enemies.

The fancy that the symbols of the vision can fill the office he ascribes to them, of representing the regeneration of men, is equally contradictory to their nature and absurd. Of the peculiar functions of symbols, however, the prin-

ciples on which they are used, and the error and senselessness of attempting to interpret them by the laws of language, Dr. W. appears not to have the slightest suspicion. He talks of them as figurative, as though they were employed by a metaphor, a synecdoche, a metonymy, or a comparison. He admits, indeed, that he has given no attention to the subject, in stating that he drew the views he advances in this lecture from another writer. One of the most mischievous effects of the fanaticism and delusion into which Mr. Irving, and others of his period, run in respect to the prophetic Scriptures, is, that they were rendered so distasteful to the public, that men in the sacred office were led to deem it a merit wholly to neglect and discard them. No unpopularity of the subject, however, can excuse such ignorance as this; no respectability of position, no dignity of titles, can save so gross a misrepresentation of the prophecy from discredit. The resurrection of the holy dead, elevation to thrones, and reigning with Christ, cannot possibly symbolize a mere "raising up of an increased Christian zeal and holiness: the revival in the Christian church, or in

Dr. Whately assumes, "a revival in the Christian church of the spirit and energy of the noble martyrs of old," and those martyrs had been used to symbolize it, they undoubtedly would have been exhibited in the vision in their natural life, and in the scenes of persecution and trial in which they had displayed their peculiar steadfastness and fidelity in testifying for Christ, and enduring contumely, tortures, and death for his sake. For how else could their appearing in the vision show that those whom they represent were to be animated by the Spirit, and act the steadfast and courageous part by which they had been distinguished in their conflicts with persecutors and torturers? To exhibit the martyrs as raised from the dead in glory, exalted to thrones, and reigning with Christ, surely cannot denote that those whom they symbolize are to exist in precisely the opposite conditions, and be the subjects of precisely the opposite events. How can a resurrection from death symbolize a subjection to death as martyrs? How can an elevation to thrones and investiture with authority, signify a subjection to the power of persecutors, and endurance of torturing and ignominious inflictions? For, if these are not the conditions in which the parties supposed to be represented are to be placed, how can they exhibit the peculiar spirit of the ancient martyrs,—that is, patience and steadfastness under the most cruel injuries, and submission to death, rather than swerve from their fidelity to Christ? But such a vision of persecuted and dying martyrs, would have been a prophecy obviously of another persecution and slaughter of faithful witnesses—not a prophecy of the renovation of unbelieving men in wholly dissimilar circumstances.

But the supposition that the vision is a prophecy of the renovation of unbelieving men, is embarrassed by the still more formidable objection, that it implies that no renovation of men had ever taken place before; and, therefore, that the martyrs themselves and others who appeared in the vision, were not in reality saints, but were still under the dominion of sin and its curse. For the vision is interpreted by the revealing Spirit as denoting "*the first resurrection.*" If, therefore, that resurrection is only a renovation of unbelieving minds, then that which it denotes is *the first renovation*; which would imply that no renovation had

ever taken place before; and thence, that none of the reputed children of God in preceding ages; none of the ancient patriarchs, prophets, and worshippers of God; none of the crowds in the age of the apostles, who are exhibited in the New Testament as being truly converted; and none of the generations that follow down to the time of Christ's second coming, to which the vision refers, were, are, or are to be the subjects of the Spirit's renewing power, and true children of God. Yet this construction again defeats itself; for if the souls in the vision were not souls of persons who had been renewed by the Spirit, how could their resurrection and elevation to thrones foreshow that other unsanctified persons were to be renewed? Such are the revolting errors, such the inextricable contradictions, in which his construction involves him.

Instead of such a senseless and self-confuting spectacle, the vision is a clear, a beautiful, and a most impressive prophecy of the resurrection of the holy dead, and investiture with authority as kings in Christ's kingdom during the thousand years. That it cannot represent a renovation of

rection, so nothing but such a real resurrection could be represented by such a symbol. There is no other event that bears to it such an analogy, that a resurrection can serve as its symbol.

In the next place, if the resurrection of the holy dead was to be foreshown, it was equally necessary that persons whose resurrection in the vision was employed to represent it, should be holy persons. For how else would their resurrection show that the resurrection which it symbolized, was to be a resurrection of holy persons, in distinction from others? If the representative persons had no character ascribed to them, they would only foreshew that human beings were to be raised from the dead, without any indication what their character was to be. If the symbolic persons were unsanctified, they could only foreshew that persons of their character were to be raised. In order to the indication, therefore, by the vision, that the persons whose resurrection it denotes were holy, it was necessary that the persons used as representatives, should be holy, and be presented as such.

And thirdly, that this is the office of the vision, is placed beyond doubt by the express interpretation of it by the revealing Spirit, in the declaration: "This is the first resurrection," that is, this vision is the representative of the first resurrection—for that interpretation, like all others that are given by the Spirit in the prophecy, is literal. The first resurrection cannot mean, as Dr. W. and many others imagine, the first renovation; for that would be equivalent to asserting, that no renovation of human minds had ever taken place, or will, till the time to which the vision refers, Christ's second coming, arrives; and would contradict the whole current of Scripture, therefore, which represents that God has had an election of sanctified ones in every age, and has gathered an innumerable company into his kingdom out of the various tribes and tongues. In the expression, "This is the first resurrection," resurrection is used literally, precisely as in the expression, "The seven stars are the messengers of the seven churches; and the seven candlesticks are the seven churches," the words, messengers, and churches, are used literally. And so in the explanations, "The fine linen is the righteousness of the saints;" "The ten horns

are ten kings;" and "The waters are peoples, and multitudes, and nations, and tongues," righteousness of the saints, kings, and peoples, and nations, are used literally. They not only bear no marks of being used by a metaphor; but if they are not used literally, there are no means of knowing what it is which they denote. That that which the vision fore-shows is a literal resurrection, is confirmed also by the discrimination of those who have part in the first resurrection from the rest of the dead, who are not to be raised until after the thousand years are passed. "And the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him the thousand years." In a vision immediately after, accordingly, the prophet beheld the resurrection of the rest of the dead; and as that which is the second resurrection is to be a literal one, so the first is, also, to be a literal resurrection. The express explanation of the vision by the revealing Spirit, as well as

the resurrection of the holy dead is to take place; but at the close of that period, when the unholy dead are to be raised and receive their doom. He seems, indeed, to imagine that if Christ were to come at the commencement of the thousand years, he must depart again, and come a third time, at the last resurrection and judgment; for how else can he hold that the coming as a thief in the night is to take place at that period? Christ's second and only future advent is to take place before the Millennium, and may surely be as unexpected to men then, and overwhelm them with as much surprise, as though it were to be at a later period. He goes on:—

“We should take warning by the example of the Jews, and endeavor to escape such mistakes as they fell into, in interpreting the prophecies relating to Christ, *by being ourselves prepared to expect* (what they would not admit) *a figurative*, rather than a literal, sense in prophecy; by not seeking, like them, before the end of the world, a sign from heaven, of so palpable, and startling, and overpowering a character as to leave no exercise for faith, and no room for perverse unbelief.”—P. 148.

Of all the bewildered misapprehensions, the senseless blunders, into which Antimillenarian writers have fallen, we have seen nothing that transcends this. Can Dr. W. mean to maintain that the coming of Christ at his incarnation was a mere figurative coming? Does he deny that he was really conceived and born of a virgin, according to the prediction of Isaiah ix. 6, 7? Does he deny that he really grew up among the Israelites, was despised and rejected by them, and was at length wounded for our transgressions, and bruised for our iniquities, and made his life an offering for sin? If not, and he doubtless does not, how can he assume that the predictions of his first coming were merely figurative? Or does he only maintain that the kingdom he was to establish, and the reign he was to exercise, were merely figurative? But how does it appear that the prediction—conjoined with that of his birth of a virgin—that of “the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice

from henceforth even for ever," Isaiah ix. 7, is not to have as literal a fulfilment as those of his birth and death have? The fact that he has not as yet assumed the throne of David, and entered on his personal reign over the kingdom of Israel, is no proof that he is not hereafter to do it. And the error of the Jews at the time of his life and ministry among them lay, not in their understanding the prophecies as teaching that he is to reign over them in person, but in overlooking the predictions that he was first to suffer death for the sins of men, and that his investiture with the dominion of the earth, and commencement of his reign here, are to take place a long time after his first advent, and the accomplishment of his expiation; Dan. ix. 24-27; vii. 9-14; xii. 1-13. These prophecies show as clearly that a long period was to intervene between Christ's expiatory death, and his assumption of the sceptre of the world, as the others teach that his birth and death were to be real and not figurative. The notion expressed here and in the passage last before quoted, that the personal advent of Christ cannot precede the Millennium, because it would render it

steadfast fidelity, why should not the visible coming and presence of the Redeemer, have a like beneficial effect on men in this life, and excite them to a higher sense of his being and glory, a fuller trust in him, a profounder submission to his authority, and a more fervid and unfaltering love, than they would otherwise reach. He proceeds:—

“I think, then, even looking to these prophecies alone, without considering beforehand what is *likely* to be found in them, they afford no ground for expecting a literal first resurrection of saints, together with the rest of the events connected with it. It is more agreeable to the general character of the Scripture prophecies (especially those relating to Christ’s kingdom), to be, in *their meaning*, spiritual, rather than earthly and carnal; in *their expression*, figurative and obscure, rather than so literal and plain that no perversity could misunderstand them.”—P. 148.

What a convenient method to errorists of settling doctrines it would be, to determine as Dr. W. here recommends, what is “*likely*” to be found in the passages of the Bible that treat of them before they are examined; and then interpret them by that pre-established theory! What more would the Universalist require to make it clear to him, that it gives no intimation of the everlasting punishment of those who live and die in impenitence? What more effective could the Romanist desire, to satisfy himself that Peter was the first bishop of Rome, and was invested with authority as Christ’s vicar over the whole church, and that the Pope is his legitimate successor in that office, and is the supreme and infallible head of the church? It bespeaks a very bewildered and hopeless condition, when a writer is obliged to resort to such an expedient to give a faint color of truth to the construction he is endeavoring to establish. But what are we to think of the doctrine which he here advances, that we are to assume that the prophecies that relate to the kingdom of Christ are spiritual and figurative, rather than literal? That the question whether they are literal or not, does not depend at all on the interpreter; that they cannot be figurative unless there are specific figures in them; and that if such figures occur in them, they must be interpreted according

to their peculiar natures, and the meaning of the predictions determined by the established laws of language—Dr. W., though a professed rhetorician, has not, it would seem, the remotest conception! He imagines that, if the interpreter chooses to regard them as figurative, whether there are any figures in them or not, he can with perfect propriety; that it is at his option to treat them as tropical or literal, as he chooses. It would have been well, however, had his blunders stopped here; but he falls into the far more serious error of implying that, if Christ were to come at the commencement of the Millennium, and establish his throne on the earth, his reign must be a "*carnal*" one,—that is, distinguished by sensualism and debased and polluted pleasures, instead of spiritual, or characterized by the purification of men from corporeal vices and passions, and elevation to holiness and wisdom! What a derogatory, what a wanton, imputation to Christ! On what ground can it be assumed that, if he comes and reigns over men in the natural body, his reign and kingdom must be unspiritual and debased by the coarsest appetites and most polluted indulgences? For

evidently needful, more clearly than anything else. Now, when there are two portions of the Scripture, which at the first glance might seem rather at variance, is it natural and reasonable to make the most obscure and doubtful portion set aside the plain and obvious meaning of the simplest and easiest? Does not common sense dictate the very reverse, namely, to explain an obscure prophecy, such as that we have here been speaking of, by the general tenor of Scripture, and according to the general character of the Christian religion, which is so frequently and so strongly set forth. *Now, nothing can be more at variance with this* than a literal reign of Christ, in bodily person, for a thousand years, at Jerusalem,—a literal restoration of the Jews to their country; and all the other circumstances of a literal and carnal Millennium.”—P. 149.

He thus avers, with the most unhesitating assurance, that “nothing can be more at variance” with “the leading doctrines,” “the general tenor of Scripture,” and “the general character of the Christian religion,” than a literal reign of Christ on the earth, “the restoration of the Jews,” and “the other circumstances of a literal Millennium.” But were more extraordinary and unpardonable misrepresentations ever uttered by a professed expositor of the word of God? What leading doctrines of that word will Christ’s coming and reigning over the earth for a thousand years contradict? It is one of the greatest and most essential doctrines of the Bible, that Christ died for men, and made expiation by his blood for their sins. Will his coming and reigning over them, purifying them by his blood, redeeming them from the dominion and curse of sin, and raising them to glory and blessedness, as their Redeemer, prove that he did not make atonement for them by his blood, and is not invested with dominion over them, in order that he may execute the great purpose for which he gave himself a sacrifice for them? It is a leading doctrine of the Bible that the renovation of the minds of men is the special work of the Holy Spirit, and that God sends the Spirit to accomplish that work on the ground of the expiation and intercessions of Christ. Will Christ’s coming and establishing his throne on the earth, and pouring out the new-creating Spirit in his almighty influences on all the nations and tribes of the earth, and converting them to righteousness, faith,

and love, prove that the Spirit is not the renewer of the mind, and that it is not by his agency that the conversion and sanctification of the world are accomplished? It is one of the most peculiar and conspicuous doctrines of the sacred word, that Christ, by his sacrifice, abolished death, and that, at his coming, he is to raise all the dead of the preceding ages who have believed in him, to a glorious and interminable life, and give them to reign with him in his kingdom. Will his actually coming and raising the holy dead from their graves in beauty and glory, and exalting them to thrones and sceptres, in his kingdom on the earth, contradict and confute that doctrine? It is a leading doctrine of the Old and New Testament, that God designs, at a future time, to institute a new dispensation over the world, when the great apostates and corrupters of the church and of the nations are to be destroyed; when Christ is to become the King of kings here, and the Lord of lords, and bring all nations into subjection to his sceptre; when the gospel is to be proclaimed to all mankind; when all are to become partakers of his salvation; when wars are

covenant, were to succeed and be added on to the pure and celestial glories promised under the gospel,—such as eye hath not seen, nor ear heard.”—Pp. 149, 150.

But what right has Dr. Whately to assume that if Christ comes and reigns on the earth, his kingdom will be less spiritual than it now is? On what ground can he justify himself for representing that the presence of the Redeemer with his people is incompatible with their spirituality; that it must naturally and inevitably debase and demoralize them, not only to a level with the church and world under the present dispensation, but to a depth so much lower, that the present is entitled to be considered as spiritual and celestial, compared to the sensuous and debased state to which it would then sink? It is time that an end was put to these shocking imputations on the Son of God. They bespeak an ignorance, inconsideration, and folly, which writers who make any pretensions to learning, dignity, or piety, should feel are wholly discreditable to them. What does Dr. W. mean by a spiritual kingdom? If Christ is to have a kingdom in the world during the Millennium, does not Dr. W. hold that he will reign over men as precisely such beings as they are, in their complex nature, that is, of material forms as well as immaterial spirits? Will not his laws relate to their bodies as well as their souls? And if, though they are bodied beings, his reign over them, if exercised on a throne in heaven, is yet to be spiritual—may it not be equally spiritual if he reigns here visibly, and exercises a government over them, as precisely such complex beings as they are? If the fact that they are now in bodies, and are to be in bodies during the Millennium, does not make his kingdom carnal nor worldly while he is enthroned in heaven, why is it to make it carnal and debased, if he descends and reigns on a throne on the earth? Will the fact that he is to be personally and visibly present make his kingdom unspiritual and carnal? He reveals himself visibly to the saints in heaven, and is to reign over them in light and majesty through eternal ages. Does that make his present reign in heaven unspiritual? Is it to make his whole kingdom such through everlasting years? What can be more manifest than that Dr. W. cannot have carefully

considered the subject, but has put forth the preposterous notions he here advances without any clear understanding of their import?

He objects still further—

“That the *universality* of Christ’s kingdom forbids such a notion. Why was it expedient that Christ should go away from the earth? Evidently, because an individual man, as Jesus was, could not be constantly approached by all Christians in all parts of the world. Had he remained on earth even to this hour, there must have been millions who could never have come near him. Whereas, his presence in the spirit renders him universally accessible by all alike, for he has promised, that ‘Wherever two or three are gathered together in his name, there he is in the midst of them.’”—P. 151.

But how does Dr. Whately know, that if Christ comes and reigns on the earth, every individual cannot and will not see him? Does Dr. W. imagine the Word of God, the King of kings, and Lord of lords, is a mere man; and can go from place to place only as an ordinary human being can go? Has he forgotten that he is Jehovah, as well as man; that the clouds are his chariot; and that he can reveal himself as easily in one part of the earth as another, and can ride the heavens round the globe if he pleases, and flash the glories of his presence on every land? We are expressly told, that at his coming in the clouds of heaven, in power and great glory, every eye is to see him. That implies that the earth is to revolve while he is enthroned in the clouds, or that his winged throne is to fly round it. Can he not as easily present himself to all the tribes and families of the earth in a similar manner, at subsequent periods? But supposing that he only should reveal himself visibly at Jerusalem, would that be any barrier to his being worshipped in spirit and in truth in other parts of the globe, any more than his being throned in heaven, is now an obstacle to his being worshipped in that manner by his true people? Might he not then be as truly and consciously present where two or three were assembled in his name, as he now is with those assembled to adore him? The objection is plainly reasonless and absurd, and bespeaks an inconsideration of Christ’s deity, the form in which he is to appear, and the objects for which he is to reign, that is

most unbecoming in one who professes to expound the teachings of the Bible on the subject.

Such is the method by which he attempts to set aside the doctrine of the Scriptures that Christ is to come in person at the commencement of the Millennium, raise the holy dead, and convert the nations to obedience, and reign over them in power and glory through the long tract of ages denoted by the thousand years; and we think our readers, whether Millenarians or Antimillenarians, will agree with us, that a more one-sided, feeble, and ineffective effort has seldom been made for the purpose. He enters into no critical examination of a solitary passage that treats of the subject. He appears not to have any knowledge of the fact that the prediction of the first resurrection, Rev. xx. 4-6, is symbolic, and is to be interpreted by the laws of symbols, not of language. No allusion to its symbolical character escapes him; no reference is made by him to the other revelations in other visions of that prophecy of the personal coming of Christ, destruction of the apostate and persecuting powers, binding of Satan, reception of this world as his empire, and institution of a reign over it that is to continue for ever. Instead of having the faintest conception of the character of the book, he imagines that it is figurative, and is to be interpreted like the really figurative parts of the Scriptures; while he falls into the equally strange and absurd notion, that the passages of the Scriptures that are figurative, are not such by virtue solely of specific figures that exist in them, and their tropical character comprised wholly in those figures; but that any portion of them may be figurative, though no figures exist in them; and that the question whether they are tropical or not, is to be determined by the expositors' views of their consistency or inconsistency with the general representations of the Sacred Word!—a theory that gives to the errorist all the power he can ask, to expunge from the Bible every doctrine which he might wish to strike from its pages, and to insert in its place the false system which he desires to invest with the authority of God's name.

Dr. Whately, thus, instead of having shown that the Scriptures do not teach that Christ is to come in power and great glory at the commencement of the Millennium, raise

the holy dead, and reign over the nations through a long series of ages ; has not done anything that in the slightest degree contributes to that end ; he has not even approached a creditable comprehension of the subject ; but has only followed the guidance of inconsiderate prepossessions and prejudices, and repeated blunders and misconceptions that but mislead the ill-informed, and that have been a thousand times refuted.

He appends to this discussion a few pages of the same cast against the restoration of the Israelites. How superficial and false his notions on the subject are, may be judged from the fact, that while he admits that there are many and glorious promises in the Scriptures of their restoration, he maintains that inasmuch as the sacrifices and other peculiar rites of the Mosaic institute were typical only of "the realities of the gospel," these predictions must be taken as merely figurative ; and that the parties whom they contemplate are not Israelites, but Gentile Christians ; nor the event they foreshow a restoration from exile and denationalization, but only a renovation

from the Bible every trace alike of God's dealings with them, and of their existence? Such is the splendid issue to which Dr. W.'s absurd assumption carries him. Let him establish his postulate that the typical office of the sacrifices and rites of the Mosaic institute shows that the prophecies and promises of the restoration of the Israelites from their exile are figurative, and denote only a prosperous state of the Christian church; and he proves, with equal certainty, that all other references to them in the Scriptures are figurative; and there not only is no longer any Israel nor any Canaan, spoken of in the sacred page; but when that is established, it will follow with a like certainty that no Mosaic ritual is described and enjoined there; but the whole is a mere shadow, without any reality as its basis. A like process with the New Testament—which is just as legitimate—will sweep the person and work of Christ, the doctrine of redemption, and the church itself, from its pages, and leave us absolutely without a revelation from God.

Yet, wild and lawless as this would be, it would scarcely exceed in extravagance the false representations he gives of what the kingdom of Christ will be, if the promises of his personal coming and reign, and the restoration of the Israelites, are to be literally fulfilled.

“Now, if all these things were to come to pass, the determined expectation of which caused the Jews to reject Christ—if he should actually appear with miraculous splendor as the restorer of the Jewish nation, and city, and temple, reigning over the whole world as a great earthly sovereign, and reserving peculiar privileges for his own nation—if, I say, all these expectations should be fulfilled, to which the Jews have so long and so obstinately clung—surely this would not be so much a conversion of the Jews to Christianity as a *conversion of Christians to Judaism*; it would not be bringing the Jews to the Gospel by overcoming their national prejudices, but rather carrying back the Gospel to meet the Jewish prejudices; it would be destroying the spiritual character of our religion, and establishing those erroneous views which have hitherto caused the Jews to reject it.”—P. 158.

He thus assumes, and virtually asserts, that if Christ comes in glory, restores the Israelites, and reigns over them and the nations at large, he must be just such a Messiah as the

ignorant, unbelieving, and prejudiced Jews of Christ's age and later times expected ; and that his kingdom and reign must be modelled according to their false and selfish notions, not according to God's wisdom, righteousness, and grace, and the predictions and promises of his word ! He accordingly avers, in the most unhesitating manner, that a personal reign of Christ on the earth, according to the literal predictions of the Scriptures, would involve the conversion of Christians to mere Judaism, establish all the false and impious errors of the Jews who rejected Christ as the truth, and strike the spiritual character of our religion from existence ! According to Dr. W., then, if Christ reigns in person on the earth, and restores the Israelites, it is impossible that he should convert them to a genuine faith in him, and lead them to submit to him in his true character as the Messiah. Instead of working that change in them, they must of necessity remain precisely what they are now, and for ages have been, in blindness, perverseness, and enmity ; and he must quit his proper character, and become what they, in their pride, prejudice, and unbelief,

Such is the fathomless abyss of contradictions and monstrosities in which the Archbishop's attempt to set aside the plain scriptural doctrine of the personal reign of Christ and the restoration of the Israelites lands him! Such are the senseless and self-convicting errors into which they run who undertake to determine by *à priori* speculations what the measures are which God is to pursue in the government of the world; or, if they refer to his word as our only source of information respecting it, still disregard the laws by which it is to be interpreted, and set aside its most clear and emphatic teachings! That Christ is as able to reign over men in this world gloriously to himself, as he is to reign over them or other orders of intelligences in heaven; that he can renew Israelites, and raise them to a beauty of sanctitude and wisdom, and a dignity of person, that shall fit them to be the subjects of his sceptre, and exist in the most intimate relations to him, as easily as he can exalt Gentiles to that character and relationship to him; that there may be reasons of infinite moment to the race, and the whole universe, for his reigning here in person, and that ends of vast significance may result from the restoration of the Israelites and their filling the special office that is to be assigned them—Dr. Whately has not the remotest suspicion! Of truths like these, so self-evident, so suitable to the divine perfections, and graven in characters of light on every page of his word, he has not caught a glimpse! What surprising inconsideration! What astonishing blindness! The veil that is on the hearts of the Jews is transparent compared to such a pitchy film!

He passes from this theme to the rewards and punishments of the future world, and presents views in respect to the latter that are equally mistaken, and are adapted to exert the most mischievous influence. The first which we shall notice is the representation that the rewards and punishments which the Scriptures reveal to us, have relation only to those who have heard the gospel—not to the votaries of false religions and others to whom the knowledge of Christ's work as Redeemer has never been made known.

"It being, then, the design of the Christian revelation to convey to us such knowledge as may be of practical use, we might from

Archbishop Whately on a

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this have expected that what it does teach us concerning the rewards and punishments of the next world, should be in relation to those only who have heard the gospel, and who have thence had it in their power to receive or reject, to obey or disobey it. And it is so accordingly that the New Testament writers evidently mean to be understood. They do not indeed tell us that those who have lived and died in total ignorance of the gospel will have no rewards or punishments in the next world; but as promises and threats can be of no avail to one whom they do not reach, it would have been merely a gratification of speculative curiosity, if the sacred writers had given us information respecting any future rewards and punishments except those that await such persons as have had the gospel preached unto them. We are taught indeed that the promise of eternal life is held out to those who, when they do hear, heartily embrace the gospel; and this is most needful to be taught us, not only as an encouragement to ourselves, but also because, as *no* such promise is held out to *any others*, we thence learn how great a benefit we are conferring on those children whom we may instruct in the Christian religion, and on those heathen whom we may convert to it. So far, therefore, the information conveyed to us is practical; it is connected with our duty of spreading Christianity. But any further information respecting the future condition of those ignorant

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Future State.

what the Scriptures reveal respecting the rewards and punishments in the next world is to be understood," exclusively, "in relation to those who have heard the gospel." A doctrine more utterly mistaken, more contradictory to the plain teachings of the sacred word, or involving a more flagrant impeachment of God's wisdom, truth, and righteousness, we never had occasion to controvert. It is in the most open antagonism to the clear, the frequent, and the emphatic declarations of the Scriptures. They everywhere teach that all men are sinners and under condemnation while in their natural state; that none are saved but those who are brought by the renovating power of the Spirit to acknowledge, fear, love, and trust God, in the character and relations in which he reveals himself in his word; and that there is no other name under heaven given among men by which they may obtain that renovating grace and be saved, but the name of Jesus Christ. Their language is, "Both Jews and Gentiles are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one." The Pagans, accordingly, who do not receive and retain the knowledge of God which he communicates to them through his works, but reject him, and give their homage to creatures and idols, and are thence abandoned by him to the sway of their evil passions and the perpetration of wickedness in all the atrocious forms it can assume either towards him or towards man, are nevertheless exhibited as sinning against him in all their malignant affections and acts; and so consciously, that they know, or recognise it as the judgment of God, that they that commit such things are worthy of death. And we who receive his word are assured by it that the judgment of God in condemning them who commit such things, is according to righteousness and truth, Rom. i. 32; ii. 2. They are, consequently, to be consigned to everlasting punishment for their sins, as certainly and as justly as those who reject the gospel. For "God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honor, and immortality—eternal life; but unto

them that are contentious and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile : for there is no respect of persons with God. For as many as have sinned without law, shall perish without law.”—Rom. ii. 9–12. There is, accordingly, no justification of men except through the expiation of Christ. “Now we know that what things soever the law saith, it saith to them who are under the law ; so that every mouth”—even of the Jews—“may be stopped, and the whole world may be condemned before God. Therefore, by the deeds of the law, there shall no flesh be justified in his sight. But now the righteousness of the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God through faith in Jesus Christ, unto all and upon all them who believe (for there is no difference ; for all have sinned and come short of the glory of God) ; being justified freely by his grace, through the redemption that is in Christ Jesus ; whom God has set forth, a propitiation through faith in his blood, in order to the

accordingly, revealed that, at the last resurrection, when all who lie till that time in the realms of death—whether they have heard the gospel or not—are to be raised, all who are not written in the book of life, which contains those only who believe in him, are to be condemned and consigned to the second death. “And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged, every man according to his works. And whosoever was not found written in the book of life, was cast into the lake of fire.” Here is no intimation that those who are thus to be raised and judged, are to be such only as during their lifetime had heard the gospel. The representation does not admit such a limitation. The resurrection and judgment are to comprehend all who remain to that time under the power of death,—whether they had been hearers of the gospel, or pagans, Mahometans, Buddhists, Brahminists, or of any other false religion, or no religion whatever; and all whose names are not written in the book of life of the Lamb, as believers in his name, are to be consigned to the second death. It is as clearly foreshown, therefore, what the everlasting allotments of idolaters and other false religionists, who have never heard the gospel, are to be, as it is what theirs are to be who specifically reject salvation when proffered to them through Christ.

But Dr. Whately’s doctrine is not only in open contradiction to the plainest teachings of the Scriptures—it is derogatory in the utmost degree to God’s righteousness and wisdom, and subversive of his moral government. For if, as he maintains, the word of God gives us no indication that any of our race are to be punished, except those who specifically reject salvation through Christ, as it is presented in the gospel—if we are left by it, as Dr. W. implies, at liberty to presume that all others are saved, then it must be on the assumption, either that none but those to whom the gospel is made known, are under a law, and are sinners, or else that there is some other method of salvation besides that revealed in the gospel through Christ. But to assume that none but those to whom the gospel is made known are under a law, and sinners, is to contradict fact, and to impeach God’s righteousness and wisdom; for men that have not the revelation of the gospel, and

have never heard of Christ, are as much and as consciously under law as those who have the gospel in their hands, and are as really and often as consciously sinners; and their sins are, moreover, especially in their social relations, in a great measure identically the same, though the guilt of those who sin against the gospel is greater than that of those who sin only against the light of reason, conscience, and the laws of society. Thus, murder, theft, deception, fraud, cruelty, and a thousand other actions, are sins and crimes in a heathen community, as much as they are in a Christian people. All the forms of evil affections accordingly are exhibited—Rom. i. 19–32—as sins, as absolutely in idolaters who did not retain the knowledge of God in their reprobate minds, as they are in men who live in the light of the gospel; and as exposing them as certainly to the judgment of God, as the violation of the written law of God by the Israelites exposed them to punishment. To suppose that they do not, is to suppose either that God has no rights over any but those to whom the gospel is preached, or else that he does not assert or enforce them;

that for aught that appears, they may nevertheless be exempted from it, though it be not through the mediation of Christ; then he implies that there is some other method than that which is revealed in the gospel, by which men may be saved. But that is not only to contradict the clearest teachings of the Bible, but it is to deny the necessity of Christ's mediation, and impeach, therefore, the wisdom, righteousness, and grace of God in that work. For if men may and are to be saved, and on a vast scale, irrespective of Christ's expiation, what need can there have been for his intervention? If the effect of his assumption of our nature and dying in our behalf is, as this notion implies, not that men are saved who would otherwise have perished, but that those who now perish would have been saved, what can be clearer than that his mediation, instead of a work of love, is a work of wrath, and in place of a means of salvation, is only a means of destruction? Such is the dread detraction of the divine perfections; such the awful misrepresentation of the work of Christ, with which this notion is fraught. Nothing can be more certain, therefore, than that it is wholly false. God gave his only begotten Son from love, not from wrath; and he gave him to be a propitiation for the sins of the whole world, because without that propitiation neither the race nor any individual of it could be saved. The Scriptures teach, accordingly, as clearly and emphatically that none are to be saved but those who are saved through Christ's mediation, as they do that none are to be saved through him except those who expressly believe on him for salvation; and that those who worship idols and other false gods, and perpetrate the crimes that are common in heathen lands, are as obnoxious to future punishment, as those are who reject the gospel; and that they are to be raised from the dead, and judged at the same time with them, and consigned to the same doom.

Dr. W. rejects the belief entertained by some that there is to be *no* punishment, of any kind, of the wicked after their passage from this life; and yet maintains that we cannot see that there can be any reason for that punishment in the display its infliction will make of the rights and disposition of God towards sinners; the exemplification it will present of the evil of sin and its effects on those who commit

it; and the sentiments of awe, fear, and submission to his authority, with which it will naturally inspire other orders of beings who witness or are made acquainted with its awful characters. He says :—

“If we are to measure the dealings of God by the standard of our own reason, we shall find ourselves at a loss to explain *any* future punishment at all. For it is certain that the object proposed by *human* punishments is *the prevention of future crimes*, by holding out a terror to transgressors. *We* punish a man not because he has offended, but that others may be deterred from offending by his example. Now, how any such purpose can be answered by the future punishment of the wicked, whether for a time, or for ever, we cannot at all conceive. And yet, if there be any truth in God’s word, we are sure that the wicked will *not* go unpunished.”—P. 173.

This, like the doctrine that the punishments foretold in the Scriptures have reference only to those who reject the gospel, is mistaken in the extreme, and self-contradictory. There is no reason why the punishment of the wicked in

perfect, or form the highest display of his attributes and prerogatives, and present the highest sum of inducements to his creatures to obey him, it must show forth his whole character and rights in their greatness and harmony. But the revolt of men and angels must give rise to a crowd of questions among his subjects respecting his attributes, his rights, and his purposes, which it is of the utmost consequence should be openly and fully determined by him, in his procedure towards the revolters; that he may be fully justified in the eyes of all, the power of his government over his unfallen worlds sustained and augmented, and the rebellious themselves baffled in all their conspiracies against him, and forced to confess and feel his perfect righteousness and wisdom, and their unexcusableness and folly. Has God a right to punish beings who revolt, by an everlasting exclusion from his favor, and a denial to them of the gifts that are requisite to their happiness, and abandonment of them to a state in which the anguish and horror with which they will be smitten, will be to them, unutterable in intensity and awfulness? It is denied by vast crowds in this world; it is doubtless denied also by Satan and his angels; and it not improbably has been a subject of consideration by every order of intelligent creatures. It is a question, therefore, of infinite moment; and its determination in the eyes of the universe essential to a full understanding of his rights, and the course which it becomes him as the Ruler of his creatures to pursue.

Are beings who revolt, such enemies of God and righteousness, as his consigning them to everlasting punishment represents them to be? Are they so alienated from him, and enthralled to sin, that if left without the renewing power of the Spirit, they will for ever go on in rebellion, no matter how dreadful their experience is of the consequences of sin? Or are they of such dispositions, that if allowed to hope for an exemption from punishment and a measure of happiness, they would return to obedience, and become devoted subjects, though not restored in full to the divine favor, nor crowned with the lofty rewards and bliss of beings who had never offended? This also is a question of the utmost moment, and its public determination may be essential to a full vindication of God in the eyes of



the countless hosts of his subjects ; and how can it be effectually determined, except by allowing not only the angels that have fallen, but a vast crowd also of fallen men, to show by their being left to act out their hearts in the conditions in which God places them, and by their continued and ever-increasing alienation and incorrigibleness, that they will never be induced, by any experience they may have of the evil of sin, to abandon it, and return to love and obedience ?

Is God able to reign over fallen creatures gloriously to himself ? Can he exercise a government of strict justice towards them, that shall be worthy of a being of infinite power and wisdom, righteousness and goodness ? Or, is not such a government impossible, and have not Satan and his angels, therefore, and men by their revolt, rendered it impracticable to him to exercise a government of perfect righteousness and benevolence, and proved thereby that he is not an all-perfect being, or is not adequate to such a government of his empire as to secure its highest good ; and thence that he is not entitled to the homage which he

them, may serve to set forth many important truths respecting God's perfections and rights, the character of sinners, and the consequences that naturally result from apostasy, which it is of the most essential moment should be fully known by the universe, and which can in no way be effectually shown, but by the actual conduct and condition of beings who are left to sin for ever, and suffer the penalties which revolt draws in its train.

Instead of its being inconceivable, then, as Dr. W. holds, that any beneficial ends can be answered by the punishment of men in the future world, it is clear that it is requisite to God's vindication of himself from impeachments of his character and denials of his rights that are uttered by his enemies here, and probably by Satan in other worlds, and indispensable to that full display of his perfections, and exemplification of what revolted beings are and become, and what sin and its natural consequences are, that are needful, in order to such an illumination and conviction of his creatures, as shall inspire them with a just sense of the evil of sin, and abhorrence of it, and bind them in the most fervid and joyous allegiance to his throne.

He next proceeds to intimate, in a disguised and irresolute tone, his impression that instead of punishment in the future world, an end is to be put alike to sinners, to sin, and to penal inflictions on account of it. He says:—

“We know that in this present world there is evil as well as good; whether in the next world there will be *an end put to all evil*, is a question on which Scripture, if we look to that alone, gives us only *this slight hint*, that we are told (by Paul, 1 Cor. xv. 25) that Christ ‘must reign till he have put all things under his feet,’ and that ‘the last enemy that shall be destroyed is death.’ And this certainly does not seem consistent with the continuance for ever of a number of wicked beings, alive, and hating Christ, and odious in his sight. But this much we know assuredly from Scripture, that at the end of the world, Christ’s faithful servants and the disobedient will be not intermingled as now, but separated; and that good and evil unmixed—not irregularly distributed as they here are—will be allotted to them respectively.”

“Pain and pleasure, vice and virtue, good men and bad men, will then no longer be intermixed and associated together, as they are in

this world ; but whether evil and pain will ever cease to exist or not, we shall then be, perhaps, able to know with certainty, when we have learnt why they exist at all ; which no one will ever be able to explain while this world lasts."—Pp. 177, 178.

But it is a total misconstruction of the expression, "put all things," that is, all enemies, "under his feet," to regard it as denoting the annihilation of those enemies. It is taken from the ancient custom of conquerors to put the feet on their vanquished and prostrate enemies, to signify their total defeat and subordination to the power of the victor, and is here used by a hypocatastasis to represent a like absolute conquest by Christ, and subjection to him, of all his foes. The act which is used by the figure as the representative, was not an act of triumph over a dead enemy. Performed on one who was dead, it would have lost its proper significance, and been but a cowardly insult or senseless exhibition of malice. It was a humiliation to which only living enemies, who had fallen into the hands of the conqueror, were subjected, and enemies who were still to live.

through the paths of the sea." Putting these various orders of creatures under his feet, was simply investing him with dominion over them, or the power and right to use them for his well-being, in conformity with the wise and holy laws and dispositions by which he was required to govern himself. The supposition that their being put under his feet denotes their being put to death, or, in other words, their annihilation, is not only in contradiction to fact, but is a self-contradiction. They not only were not struck from existence by their subjection to his dominion; but to have annihilated them would have swept them from his sway, and made the pretence of investiture with authority over them a mockery. This passage is quoted by Paul as a prediction of the dominion with which Christ was to be invested, and the *all* is exhibited as denoting all that is comprised within his empire, whether rational or irrational creatures, and obedient or rebellious subjects. "Thou crownedst him with glory and honor, and didst put all in subjection under his feet. For in subjecting all things to him, he left nothing not subjected to him." And that *all*, the apostle teaches in another passage, comprises all orders of intelligences, whatever may be their rank and character, through the whole circuit of the universe. "He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; *and hath put all things under his feet*; and constituted him the head over all to the church, which is his body, the fulness of him that filleth all in all."—Eph. i. 20–23. The putting of all worlds and all creatures under his feet, is thus simply the perfect subjection of them to his power; so that he reigns over them supremely, and makes them subservient to the ends of his government. They are to be made, whether friends or foes, to kneel and acknowledge him as their rightful sovereign, and confess the righteousness and wisdom of his rule. "God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow of those in heaven, and those on earth, and those under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

—Philipp. ii. 9–11. The supposition that the putting of all things under his feet is to put an end to them, as Dr. W. assumes, is thus not only wholly irreconcilable with these passages, but is nothing less than the monstrous assumption that the subjection of his empire to him is its annihilation; and that the end, accordingly, of Christ's exaltation and rule is—not that he may reign in boundless power, wisdom, and love over an empire, on the one hand, of holy beings who render a joyous obedience to his sceptre, and over the hosts of his enemies on the other, baffled in all their conspiracies against his throne, and compelled by their defeat and subjection to his power to subserve the glory of his sway;—but, instead, to annihilate all the orders of his subjects, holy as well as unholy, and strike his whole empire from existence! It reflects little credit on Archbishop Whately's perspicacity, that he did not see this issue to which his construction leads. The expression, when applied—1 Cor. xv. 25—to enemies, contemplates not their annihilation, but their continued existence; as much as when applied in Ephesians to all things, be it principality, or power, or

"Life, as applied to their condition, is usually understood to mean 'happy life.' And theirs will *be* a happy life, we are, indeed, plainly taught; but I do not think that we are anywhere taught that the word life does, of *itself*, necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life,' and a contradiction to speak of a miserable life, which we know is not the case, according to the usage of any language. In all ages and countries, life, and the words answering to it in other languages, have always been applied in ordinary discourse to a wretched life, no less properly than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and of the condemned, supposing these last to be destined to continue for ever living in a state of misery. And yet, to *their* condition, the words, 'life' and 'immortality' are never applied in Scripture. If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be 'destroyed,' and cease to exist—not that they were to exist for ever in a state of wretchedness; for they are never spoken of as being kept alive, but as forfeiting life: as for instance, 'Ye will not come unto me that ye might *have* life.' 'He that hath the Son, hath life, and he that hath not the Son hath *not* life.' And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned, all which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary."—Pp. 180–182.

He thus asserts that the language of the Scriptures, taken in its natural and obvious sense, indicates very clearly that the wicked, instead of existing for ever, are to be annihilated at their final judgment; and that that doctrine cannot be struck from their pages, unless it can be shown that the terms which he recites, and others of like import, are used figuratively. He offers, however, no proof of it; he enters into no inquiry, whether those terms or forms of expression are figurative or not; what the figure is by which they may be supposed to be used; or what the import is which they bear if they are used by a figure;—points which, as a scholar and theologian, he was bound thoroughly to investigate, before venturing to assume and assert that they teach so

momentous a doctrine. He presents not a shadow of reason either from philology, the general teachings of the sacred word, the aims of the divine government in the doom of the wicked, or the righteousness and benevolence of God, to sustain his construction. It is left to rest solely on his mere opinion or declaration! Can it be believed that he would have taken this course, had he been able to verify his representations by unanswerable proof from the established meaning of the words which he recites? It is not the mode of treating the subject, certainly, which fidelity to the truth and justice to his readers required. Instead of a careful inquiry into the teachings of the sacred word, he obviously came to it with preconceived opinions drawn from other sources, and made it his business simply to invest them, as far as might be, by assertions and assumptions, with a color of support from its language. But his representations are in every respect unauthorized, and at the greatest possible distance from the truth.

The terms which he alleges as denoting, if taken in their literal sense, that an end is to be put to the wicked by

forms, or masses of matter, as he holds; and consequently there can be no future resurrection of the body which died, or of any other, and union to the soul awaked out of its unconsciousness. A body and soul called into existence after such an annihilation, would be a new creation, not a reawakening or resurrection of that which had before existed. How happens it that this keen-eyed speculatist, this practised master of words, did not look far enough to see this?

Nor is annihilation the meaning of *destroy* or *destruction*. To destroy, literally means to take down or unbuild that which has been built up, to demolish, to separate and unfit for the uses for which a thing was formed; and it is applied to physical things, the destruction of which does not involve the annihilation of the matter of which they consist, such as the destruction of edifices, cities, forests, crops, and any other objects, either by mere physical causes, or the agency of men, which leave the elements of which they consist in as complete existence as before. It is applied also to brutes and men, to denote their being put to a natural death—as when men are slain in battle,—which is a mere change of the mode of existence to their bodies and souls, and not their annihilation. The primary meaning of the Greek words *απάλωμι* and *ολιθεω*, translated destroy and destruction, is the same also. They denote waste, ruin, or destruction by a physical process, that leaves the thing wasted, ruined, or destroyed still in being, though separated, perhaps, into parts, and existing in a different form.

In like manner, the literal meaning of perdition and *ἀπώλεια*, the term in the Greek which it is employed to represent, is simply the waste, loss, ruin, or destruction of physical things by a process which leaves the materials of which they consist still in existence, as the waste and spoiling of things by misuse, their destruction by violence—as of a house by a tempest, or a fire, a ship by a wreck, a city by an earthquake. The primary signification of all these terms is directly against the sense which Dr. W. ascribes to them, and contemplates the continued existence in some form of that to which they are applied, not its annihilation.

But this primary signification of the terms makes it cer-

tain that if they are used by a figure in their application to the wicked in the future world, they cannot denote their annihilation, but must bear a sense that contemplates their continued existence; for if employed by a metaphor, that which they signify must bear an analogy to that which they denote in their literal signification; but there is no analogy between an annihilation and a continued existence. Thus, as the word death literally denotes a separation of the soul from the body, while each continues to subsist, though in a different state; so, if it is used by a metaphor to denote an analogous infliction on the wicked after their resurrection, it would signify some change that is penal, distressing, and ignominious to them, in a manner that has a resemblance to natural death, but that still leaves them in existence, consciousness, and susceptibility of suffering. So also, as destruction and perdition literally denote a disastrous or ruinous change in the mode of existence, if used by a metaphor to signify an analogous change, it must denote a change of some sort in the mode or condition of existence, not annihilation, which is an event of a wholly dissimilar nature. These terms, therefore, instead of yielding

are redeemed are to obtain that eternal life, does not imply that those who lose it are to lose their existence also, any more than Adam's forfeiting it by his fall, and incurring the penalty of death, involved the extinction of his being, instead of the mere loss of his innocence and happiness, while he continued to exist as absolutely as before, though in a different condition.

"It may be said, indeed, that, supposing man's soul to be an immaterial being, it cannot be consumed and *destroyed* by literal *material* fire, or worms. That is true, but no more can it suffer from these. We all know that no fire, literally so called, can give us any pain unless it reach our bodies. The fire and the worm that are spoken of must, at any rate, it would seem, be something figuratively so called, something that is to the soul what worms and fire are to a body. And as the effect of worms or fire is, not to *preserve* the body they prey upon, but to consume, destroy, and put an end to it, it would follow, if the correspondence hold good, that the fire, figuratively so called, which is prepared for the condemned, is something that is really to destroy and put an end to them, and is called everlasting or unquenchable fire, to denote that they are not to be saved from it, but that their destruction is to be *final*. So in the parable of the tares, our Lord describes himself as saying, 'gather ye first the tares, and bind them in bundles to *burn them* ; but gather the wheat *into my garner*,' as if to denote that the one is to be, as we know is the practice of the husbandman, carefully preserved, and the other completely put an end to."—Pp. 183, 184.

But this is altogether overstrained and mistaken. The matter of which the tares consisted was not annihilated by burning. It was only changed to other forms. They were burned solely because the disorganization of them in that form completely destroyed both seeds and roots, and precluded them thereby from propagating themselves. And so the casting of them that do iniquity, who are represented by the tares, into a furnace of fire, is not to annihilate them, for we are told that they are to wail and gnash their teeth—which would be impossible in a literal furnace that annihilates them—but it is effectually to preclude them from spreading their evil principles, as they do in the present age, and multiplying the number of incorrigible offenders against God. And so also that the worm never dies,

and the fire is never to be quenched, does not indicate that the bodies subjected to them are to be annihilated or devoured; that would preclude the continued life of the worm, and render the unquenchableness of the fire unmeaning; but, instead, it shows that the punishment they are to inflict is to continue for ever. Why is the worm never to die, and the fire never to be quenched, except that they are for ever to fill their office as the instruments of divine justice?

He closes his argument by a blunder equally palpable and absurd in regard to the destruction of death.

“When we are told that Christ is to ‘reign till he shall have put all things under his feet,’ and that ‘the last enemy that shall be destroyed is *death*,’ this does afford (as I have already observed) some ground for expecting the ultimate extinction of evil and of suffering, by the total destruction of such as are incapable of good and of happiness. If eternal death means *final* death—death without any revival—we can understand what is meant by ‘death being the last enemy *destroyed*,’ viz. that none henceforth are to be subjected to it. But if death be understood to mean everlasting life in misery, then

would be casting it into itself—but was the first natural death of the body; and the symbol signifies accordingly that after the last resurrection there is to be no more natural death—though mankind are to continue to live on the earth, and multiply through unending ages. And that, it is foreshown, is to take place in respect to the righteous, at least, at a much earlier period. It is foretold by Paul that at Christ's coming the holy that are living are to be changed to immortal. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory!" It is natural death, then, that is thus to be swallowed up, not the second death, of which the lake of fire is the symbol—to which the apostle has no reference. In like manner, on the descent of the New Jerusalem to the earth, which is to take place at the commencement of the thousand years of Christ's reign, it is predicted of the men with whom God is to dwell, and be their God, and make them his people, that he "shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain; for the former things have passed away." The death from which they are then to be exempted, is thus the natural death of the body, which is the curse pronounced on the race in consequence of the fall, and which, like sorrow, and pain, and weeping, had in former dispensations been the lot of all. The exemption of the holy who are living at that period, and all who become holy during the thousand years, and the absolute revocation of the sentence of death from all who come into existence after the last resurrection, when the reign of sin itself, and consequently its curse, is to terminate on the earth, will thus be perfectly consistent with the continuance for ever of those who are lost, in existence and punishment. Is it not singular that this great and glorious feature of the redemption of our world, which Christ is to accomplish, has wholly escaped the notice of Dr. Whately? The great prediction that natural

death is at length to be intercepted in its reign ; that the curse in all its forms is to be repealed ; and that the whole race that thereafter comes into existence, through the round of unending years, sentenced through the work of Christ to immortal life, instead of death, though so clearly revealed, has escaped the Archbishop's eager inquiry into the revelation God has made respecting the future world ! He thinks that he sees very clearly, that the Most High has granted nothing more than very dim intimations respecting it ; he persuades himself, however, that he sees in those dim hints very decided indications that the souls of the dead have no consciousness in their intermediate life ; that Christ is not to come until after the Millennium ; that the holy dead are not to be raised till after that period has passed ; and that the language in which the everlasting punishment of the impenitent is predicted, if taken in its literal sense, indicates that they are to be annihilated ; but the great purpose of God, graven in characters of light on the pages of his word, to redeem the race at length from the dominion and curse of sin, and render them holy and

for his doctrine of a subsequent existence, the sleep of the soul during its disembodied state, its reunion to the body by a resurrection, and the continued life, activity, and blessedness of the righteous, through an unending round of years? How happens it that the Archbishop is so utterly ignorant of the ordinary import and usage of those words? If death is the absolute annihilation of the being who suffers it, how is it that the body still exists, and is borne to the grave, that the spectacle of its gradual dissolution and passage into its original elements, not their annihilation, may not offend the living? Has Dr. W. never seen or heard of a dead body? How is it that portions of the body continue distinguishable in ordinary sepulchres, often for hundreds of years, and that in Egypt myriads, and perhaps millions of bodies that passed from life two or three thousand years ago remain undecayed, and will remain so, probably, to the morning of the last resurrection? If the destruction of a material object—a work, for example, of art, as a palace, a temple, a city—is its annihilation, how happens it that the ruins of Nineveh and Babylon, which were destroyed more than two thousand years ago, still survive, and their vast halls, buried for so many ages, are now again opened to the light, and their monster gods, their sculptured monuments, their lettered history, and a thousand relics of their art and luxury, are brought forth to attract the wonder of the nations that have come into existence long since they met their doom? The ignorance Dr. W. exhibits of the established meaning of language, is such as we could expect only from the most unlettered, and forms a very ill match to the station he fills and the titles he bears. The humblest curate in his bishopric who should make such discreditable blunders, and be so presumptuous as to publish them, would be considered as giving very decided proofs of unfitness for his office.

We have thus far employed ourselves in showing that none of the considerations which Dr. Whately alleges for the purpose, prove or present any indication that those who remain unsanctified are, at the last judgment, to be annihilated. Whether, however, they are then to be struck from existence or not, is not left in uncertainty by the Scriptures. They teach specifically and positively that those who are

lost, are to continue to exist for ever, and are for ever to be punished : "Then shall he also say unto them on his left hand, depart, ye cursed, into everlasting fire, prepared for the devil and his angels ; and these shall go away into everlasting punishment, but the righteous into life eternal," Matt. xxv. 41-46. Here the word translated everlasting, in the first and second instances, and eternal in the third, is the same, *αἰώνιος*, and denotes endless, everlasting, eternal. Eternity is predicted, accordingly, of the punishment of the wicked, by precisely the same term as it is of the life of the righteous. The wicked are, therefore, to continue to exist for ever in order to be the subjects of that punishment, as much as the righteous are in order to be the subjects of the life with which they are to be rewarded. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ : who shall be punished with (*ἐλεῖθρον αἰώνιον*) everlasting ruin, destruction from the presence of the Lord, and from the glory of his power : when he shall come to be glorified

not God, and obey not the gospel of Christ, is to be everlasting, they are to continue to exist for ever, in order that they may be the subjects of it. The punishment that is threatened to those who worship the beast, and his image, after the fall of Babylon, is represented also as to continue for ever. "And the third angel followed, saying with a loud voice, If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. xiv. 9–11. As the smoke of their torment is to ascend for ever and ever, their torment itself, and thence they also, and in a conscious state, must continue for ever and ever. Otherwise the smoke could not continue to be for ever the smoke of their torment. That their conscious punishment is to continue for ever and ever, is shown also by the declaration that they are to have no rest day nor night; that indicates not only that they are not to be immediately annihilated by the torture, for it is to continue through days and nights; but that their miseries are never to come to a pause. No day or night that ever revolves is to bring them rest. No language could more emphatically show that neither their existence nor their punishment is ever to know an end. And, finally, the perpetuity of the existence and punishment of Satan and his angels is taught with equal explicitness. Christ represents the everlasting fire, into which those on the left hand are to go, as prepared for the devil and his angels; and it was revealed to John, that the devil is to be tortured in that fire for ever. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet were cast, and shall be tormented day and night for ever and ever."—Rev. xx. 10. His torment is thus to continue for ever and ever, and without a moment's intermission. He must exist, therefore, in consciousness, for ever and ever, in order to suffer that torment. And

with this representation the whole of the language of the Bible on the subject accords. There is not a term that literally indicates, there is not an expression that implies, that the lost are not to be immortal, and are not to suffer through their endless existence.

The doctrine advanced by Dr. Whately is thus wholly foreign to the word of God, and had its origin in the notion entertained by unbelieving and rationalistic minds, that the eternal punishment of the wicked cannot serve any good end, and that it is inconsistent with the justice and goodness of God. His attempt to deduce it from the Scriptures is a total failure, and is most discreditable to him as a philologist, a reasoner, and a theologian. In the latter sphere he appears extremely defective. No traces are seen in his work of lofty thoughts of God's perfections; no comprehensive views of his government; no heaven-born apprehensions of the sanctity of his rights, the beauty of his wisdom, the glory of his righteousness; no awe-inspiring glimpses of the grandeur of the ends he is pursuing. Instead, his conceptions of God appear dim, narrow, and

answer that object, to go on in sin, not merely in this life, but through an immortal existence, and show at every stage of their being how debased, how malign, how impious revolt makes them, how hostile to God, and how unjust and malevolent to one another? How can the universe see what the rights of God over such beings are, and what his justice towards them is, except by his actually exhibiting his justice, by inflicting on them at every stage of their existence the punishment which is due for their sins? It is manifest, therefore, that the everlasting upholding and punishment of the wicked, is prompted by the righteousness and wisdom of God, and is of infinite moment to the well-being of his holy subjects. It is through that that they are to see fully what God is in regard to sin, and what sin is in reference to God, and to those who commit it. To strike the guilty from existence instead of subjecting them to suffering for sin, would imply either that sin is not so great an evil as to deserve punishment by suffering, or else that God is not able to exercise a government over sinning beings that is compatible with righteousness, wisdom, and goodness; each of which would be to deny his perfections, and exhibit him as unequal to his station, and unworthy of the perfect confidence and homage which he demands.

It is manifest also, that such an exhibition of what sin and sinners are, and what the justice of God is, is requisite in order to a just understanding by the universe of the work of redemption. How can it be known and realized that men are precisely such beings as the work of redemption contemplates them, unless it is demonstrated by the conduct of vast crowds of them of all nations, in all conditions, and under all forms of government; with and without privileges; left to their own reason; under the teachings and restraints of revelation in this world; and under penal inflictions also at every stage of their immortal existence? How without such a practical exemplification of their incorrigibility, when left without the renewing influences of the divine Spirit, can it be adequately seen and realized, that the renovation and redemption of those who are saved, are wholly the work of God? And how, without a comprehension of that, can the universe rightly appreciate the power, wisdom, and grace of God in the work of redemption,

and give to him the glory and love that are due to him for it?

It is manifest also that that exemplification of what sin and sinners are, and what the rights and justice of God are, must be made on a scale so vast as to render it certain that the work of salvation will always be rightly understood—though it should be at length extended so as to embrace all that come into existence—before such an extension of it can be safe, the whole human family thereafter subsisting on the earth freed from the curse of the fall, and redemption in that form continued through an endless series of generations;—while it is apparent that if the permission of sin in this world at length reaches such a point as to meet that necessity of the divine government and of the universe, it would then be practicable to arrest the tide of sin here, and confer the blessings of redemption on all who thereafter come into being, however great their number, through the ceaseless round of eternal years. It is clear, therefore, that the permission of sin in this world on so vast a scale, and its continued permission and punishment for ever in the

nary trials of life, and especially under the persecutions and sufferings which they have been called to endure on account of their allegiance to him. The doctrines, on the other hand, which he teaches, are not only wholly foreign to the Bible, but have this darkest of all marks of their falsehood and malignity, that they throw a fatal damp on piety, on the one hand, by denying to redemption itself some of its essential elements; and on the other, by divesting religion of some of its most precious hopes and supports. No renovated heart was ever waked by them to fervent love, or owed the glow and vigor of its highest affections in any measure to their influence. Instead, they cast a dark and freezing shadow over the soul, by the thought that myriads and, for aught that appears, millions of years may pass after this life closes, ere the spirit again feels a pulse of consciousness, and enters into the joys of another life; while, on the other hand, they divest the law of God of its sanction, and encourage sin by the prospect of impunity. If Dr. W.'s representations are true, the only suffering the sinner is after this life to feel for his sins, no matter how numerous or atrocious they are, is to be confined to a short space of revived consciousness at the last judgment; and the terrors of that hour are to be mitigated and turned to a mockery by the certainty that they are to be immediately terminated by annihilation! No doctrine more unfriendly to the restraint of the natural heart, none better suited to give the rein to lawless passion, was ever devised! It is precisely what the most reckless and depraved wish and strive to believe is true. It is the very faith that the most debased and profligate of the vast brood of infidels and atheists of the present day, in this country and Europe, cherish; and its fatal effects are seen in the coarse vices, the malignant passions, and the daring impieties of the population of Germany especially, where the doctrine of the non-existence of the soul after death is generally held. When but here and there an individual embraces it, who remains under the impression of a better education and the restraints of a truth-believing community, they may escape in a measure its demoralizing influences; but let it become the faith of the people at large, and it will issue in the extinction of religion, and a depravation of manners,

and exacerbation of selfish and fiendish passions, that will make the world a pandemonium.

ART. II.—NOTES ON SCRIPTURE.

MATT. i. 1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham," which may be paraphrased thus: The table of the genealogy of Jesus, who is the Christ, that great king in whom the covenants God made with Abraham and David met and were fulfilled. This title is not confined to the first seventeen verses. It extends to the whole chapter.

The design of the evangelists in composing the gospels, was to prove that Jesus of Nazareth, whom the Jews had just before rejected and put to death, Acts ii. 36, is the Christ, the Son of God, Luke i. 4. The evangelist John expressly declares this as his motive, xx. 31; and Matthew virtually does so in this verse. Had it been his object

16, 19, although afterwards promised to David under new relations. In other words, the two great covenants, viz. the Abrahamic and Davidic or royal covenant, both met and were fulfilled in the person of Jesus. Hence, we infer that the evangelist's design in the first verse of the gospel was to propound, for the consideration of his readers, Jesus as the seed of these two great national covenants. The effect of these additions to the proper personal name of our Lord, then, is to circumscribe and define the subject he proposed to treat, as if the evangelist had said, "I propose to write the history of Jesus of Nazareth, who is the seed first covenanted to Abraham, and afterwards to David, and therefore, the Messiah or Christ."

The table of pedigree is then immediately added as the first proof of this proposition. This was a necessary, but not of itself a complete proof. Joseph, the husband of Mary, was a descendant of both David and Abraham, Matt. i. 20, yet not the Christ. To complete the proof, therefore, the evangelist, as he proceeds, introduces, in logical order, other facts, which serve not only to discriminate Jesus from every other descendant of David, but to evince the truth of his proposition beyond a reasonable doubt. In general terms they may be stated thus: 1. The human genealogy of the Lord Jesus. 2. His divine generation, i. 19. 3. Extraordinary public events which occurred about the time of his birth, and the effect they had upon the mind of the king of Judea, chap. ii. 1, 2, 3-9, 16. 4. The ministry and testimony of John the Baptist, chap. iii. 5. The miracles of the Lord Jesus, many of which are recorded to show that they were just such works as the prophets foretold Messiah should perform, iv. 23, 25. 6. The divine elevation and purity of his doctrine, chap. v.-vii. 7. The manner of his death, xxvii. 50, 54. 8. His resurrection, chap. xxviii.

Some authors (as Whiston) suppose that the first portion of this gospel (as far as chap. xiv. 12) has been greatly disarranged. Others even call in question the authenticity of the first two chapters (see Bowyer's *Conjectures on Matt. iii.*).

The foregoing observations furnish sufficient grounds of dissent from all such surmises. The matters contained in the gospel are logically arranged with a view to prove the

proposition contained in the first verse, which, as before explained, was not only the most important, but (in view of the sin and folly of rejecting him) appalling to the nation. Had Pilate written over the cross, "This is Jesus, the son of David, the son of Abraham, the king of the Jews," it would have been much more offensive to the priests than the one he actually wrote; for it would have charged them with rejecting and putting to death that great deliverer and king, sent to them in fulfilment of those Divine promises, which were the most precious inheritance of the nation.

We regard this gospel as intended specially for Jews. It begins abruptly. It takes for granted that the readers are well acquainted with Jewish history. It was probably written in Hebrew and Greek by the evangelist himself. (See a Tract by Dr. Tregelles on this question.) It is not improbable that many authentic gospels were composed for the use of that people by inspired men, which may have been, and probably were, written in the Hebrew, or the vernacular dialect of the country; and that to such the

Jesus, nor were the brethren of Judas. This is a sufficient reason why their names should not be included in a table of pedigree, as such. Yet, as the evangelist has respect to the Abrahamic covenant, it was important to refer generally to all the sons of Jacob, because they were embraced by it, and he does so. For the same reason Zara is mentioned, verse 3. But no allusion is made to the other sons of Abraham or Isaac, because they were to be numbered among the Gentiles, Rom. ix. 7; Gal. iv. 22.

Matt. i. 6. "And Jesse begat David *the king*, and David *the king* begat Solomon"—not Solomon *the king*.

Both the addition and the omission are significant. It was not to give greater honor to David than to Solomon that this distinction was made: Solomon was as truly a king as David, and his reign was even more glorious. See Matt. vi. 29. There is an allusion here to the royal covenant or the covenant of the kingdom, which God made with David, of which we have an account in 2 Sam. vii. 12, 18-29; 1 Chron. xvii. 17. To the same covenant, the angel Gabriel refers in his address to Mary, Luke i. 32, 33.

There is, perhaps, also an allusion to the typical relation of David to the Messiah. The mercies of David were made sure by covenant, Isaiah iv. 3; Acts viii. 34. They were not like Adam's, Gen. ii. 17, and Saul's, liable to forfeiture by disobedience, 1 Sam. xiii. 13, 14; xvi. 1; 2 Sam. vii. 14, 15. No other king of Israel was ever the object of so great condescension and grace as David. He was not only king by divine right—a type of the second Adam, but an everlasting kingdom is made sure to him and his seed, that is Christ, Dan. vii. 13, 14, who is the second Adam.

The meaning of the evangelist, then, may be thus paraphrased: "And Jesse begat David, that king to whom and to whose seed the kingdom was made sure and perpetual by the covenant of God with him."

Matt. i. 12. "And after they were brought to Babylon, Jechonias," &c., and verse 17, last clause.

The evangelist mentions the carrying away (of the tribes of Judah and Benjamin) to Babylon, but says nothing of their return from this captivity. The reason is, neither these nor the ten tribes which had previously been carried into captivity, had been restored in the sense of the cove-

nant. God had promised Abraham to make him the father of an innumerable posterity, the father of nations, the father of kings. He had promised to give him a country for his posterity to dwell in, even the land of Canaan. He had also promised him his blessing and protection against enemies, and great renown; also to make him the means of blessing the whole world. And all these promises God had made sure to him and his seed for ever by an oath. See Gen. xii. 1, 3; xiii. 14-17; xv. 5; xvii. 3-8; xviii. 18; xxii. 17, 18; Rom. iv. 13. These promises were afterwards renewed and confirmed to Isaac, Gen. xxvi. 1-5; xxviii. 4, 29, and to Jacob, Gen. xxviii. 13, 15; xxxv. 11, 12; xlv. 3.

The Jews, for whom this evangelist especially wrote, were sensible that these great and glorious promises had never been fulfilled. The ten tribes were carried into captivity, B. C. 721, and had never returned. The two other tribes were carried into captivity B. C. 606, and very few of them comparatively afterwards returned. The Samaritans, a mongrel race, possessed the central parts

his kingdom, &c. . . . I will establish the throne of his kingdom *for ever*, and thine house and thy kingdom shall be established *for ever* before thee," 2 Sam. vii. 10, 11, 16; 1 Chron. xvii. 9, 11, 12, 14. How then could the evangelist speak of a return from Babylon? To have done so, would have done violence to the nation's hopes as well as to the terms of these covenants.

Some authors, however, maintain that portions of all the tribes did return from their captivity, and that therefore the prophecies relating to the restoration of Israel, may be considered as fulfilled. It is not the purpose of this note to consider these prophecies. The subject comes up in connexion with God's covenants, with which no doubt the *prophecies* correspond. It is undeniable, however, that the evangelist makes no mention of any restoration, although he might easily have done so if such were the fact, in the 12th verse—"And (after the return from Babylon), Zorobabel begat," &c., or "Abiud begat," &c. as the fact might be. Josephus the historian (Antiq. b. ii. c. 5, § 2) evidently supposed that the ten tribes remained in captivity when he wrote; and the same appears to have been the belief of his countrymen, John vii. 35; James i. 1; Acts xxvi. 7. Had there been a restoration in the sense of the covenants, and consequently of the prophecies also, it is probable the evangelist would have noted it as he did the captivity, or he would have omitted both, especially as the fact of a captivity had no necessary connexion with the pedigree of our Lord, but only with the covenants which were to be fulfilled by him. If we had no means of information but this chapter, we might infer that not only Salathiel, but all those whose names follow his, were begotten in captivity at Babylon.

Matt. i. 16. . . . "of whom was born Jesus"—(ἐξ ἧς γεννηθήναι Ἰησοῦς).

The marginal translation of γεννηθῆναι in v. 20, is *begotten*, which is preferable to *conceived*. In the same sense should the word γεννημασιν in Luke i. 35, and the word γεννηθῆναι, in this place be rendered. In the previous parts of this chapter the word γεννῶναι is used in the causative or Hiphil sense (הִנְיִן). Here the word, without change of tense, is converted into the passive form, without

any intimation in the context of any other change of the sense. It is simply a change of construction made necessary by the divine generation of Jesus, which the evangelist proceeds immediately to explain.

Had not our Lord been divine as well as human, no change of phraseology would have been necessary. The evangelist would have continued *Ἰωσήφ δὲ ἐγέννησεν τὸν Ἰησοῦν τὸν λεγόμενον Χριστόν*, and this would have been in accordance with the Jewish notion of the promised Messiah, and with the heresy of Cerinthus. The nation believed that the promised Christ would be a *mere* man, who, by God's favor and blessing, would accomplish their deliverance. The evangelist here corrects that mistake. Yet it was necessary that Jesus should be the son of Joseph as well as the son of God, Mark i. 1, in the proper and strict sense of the word. If not, the table of pedigree was superfluous—in fact, would prove nothing, by reason of its failure to connect Jesus with the ancestry of Joseph. He was, therefore, not merely born of Mary, but begotten of her by the Holy Ghost, yet made really and truly the son of Joseph

thee, and the power of the Highest shall overshadow thee, and therefore shall that Holy (being) which shall be (*γεννησεται*) *begotten* of thee* be called the Son of God—that is, he shall be called the Son of God, not because he was *born* of Mary, but because he was *begotten* by God the Holy Ghost. See Mark i. 1.

According to this view, the word *γεννησεται* in verse 18, or rather *γεννησεται*, which is the true reading, should be rendered *generation*. This sense accords with the following verses, 20–23. The evangelist is not speaking in this place of the birth of Jesus. Indeed, he nowhere records the time and circumstances of his birth, as Luke does, but merely adverts to the fact and place of his birth, in the first verse of the second chapter, which (as we may infer from chapter i. 25) did not occur till some time after the events recorded in verses 18–21.

It may be added, that Beza translates this word in Matthew i. 16, 20, and in John iii. 3, 6, 7, by *gigno*, not *nascor*. See also Sebast Schmidt's translation.

Matthew i. 23. "And they shall call his name Emmanuel," &c.

The framework of this chapter rests, so to speak, upon the names JESUS (Saviour, verse 22), IMMANUEL (God with us), and the appellative descriptions, *the son of David* (the heir or seed of the covenant of the kingdom, Luke i. 31–32), *the son of Abraham* (the heir of the world, Romans iv. 13, or the seed in whom all nations should be blessed, Galatians iii. 8). The chief object of the evangelist was, at the beginning of the gospel, to propound or set forth Jesus, the great subject of the gospel, in these four relations. The whole Bible is little, if anything, more than an expansion of the things involved in these relations.

The word Immanuel (Im-nu-El) occurs in the New Testament only in this place. We infer, from the manner in which the evangelist employs the word, and the event with which he connects it, that it is a name assumed to denote the *incarnate* relation of Jehovah to his people.

* These words, "of thee," are supplied by the translators, though they do not appear to be an addition to the text, even in the earliest edition (1611).

Before the incarnation, Jehovah was Eloah, or Elohim, to the seed of Israel, see 1 Kings xviii. 21, 39 (Hebrew text), a distinction, however, which Elias Hutter, in his Hebrew version of the New Testament, and his revisers, have not observed, as perhaps they ought to have done in rendering Hebrews xi. 16. By incarnation, Jehovah assumed a new relation to the fallen race of man, viz. that contemplated in the covenant of redemption. In this new relation he became the seed of David, the heir of the throne of David, Acts ii. 31; the heir of the world, Daniel vii. 14. As Jehovah and Creator, he is the Lord of the world, Deut. x. 14; Psalm xxiv. 1; 1 Cor. x. 26, 28. As Immanuel, he has a land* especially his own, Ezek. xxxviii. 16-21; having a defined length and breadth. It is the land which Isaiah prophesied would be overrun by the king of Assyria, Isaiah viii. 8. He has a people also as well as a kingdom of defined limits, John i. 11. *Εἰς τὰ ἰδία ἦλθεν καὶ οἱ ἰδίους αὐτὸν οὐ παρέλαβον.* This land is the land given to Abraham and his seed by covenant, Genesis xiii. 14, 15; xii. 7. Of this covenant the evangelist had already reminded his readers,

in Isaiah viii. 8, 10. The LXX. translate it in both these places *μὴ ἄνθρωπος ἐστίς*. So does John David Michaelis. The Vulgate, Sebast Schmidt, Castalio, Diodati, and the authorized English Version, transfer the word in viii. 8, as a proper name, and translate it in the tenth verse. Luther, Stier, and Theile translate the tenth verse, denn hier ist Immanuel (because Immanuel is here). Regarded as a proper name (and we may so regard it in all these places), the last clause of the tenth verse may be shortly expressed, "because of Immanuel," and the meaning of the whole verse would be, The counsel of the confederated enemies of Immanuel's land (the land of the covenant), should come to naught, and their word should not stand because of Immanuel. It is his land. See Glassius Phil. Sac. p. 1066, 7, and David Martin's (French version) Comm. on Isaiah viii. 8. But the full explanation of this name is given by the evangelist, John i. 1-14.

Matt. 1. 24. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him," &c.

If we were to inquire, "How *could* Christ, being the son of God, become man?" it *might* be answered: By his creating for himself a true body and a reasonable soul, as he did for Adam, our first parent, and by then uniting to it his divine nature, so as to form one person. But had he adopted this method, he would not have been of our race, nor could he have been the promised seed of the woman, whose office it would be to crush the Serpent's head. If we inquire again, "How *did* Christ, being the Son of God, become man?" it might be answered, by his taking to himself a true body and a reasonable soul, in the race of man, and entering into the family of man, according to the order of nature which he himself had established. In this way, he did become a member of the human family, and the promised seed of the woman. But if we inquire again, "How *could* Christ, being the Son of God, become the son of Joseph?" it may be answered;—in the same way that he could become the son of David, or the son of Abraham, Matt. i. 1. The difficulty in either case is precisely that with which our Lord pressed the Pharisees, Matt. xxii. 42, 45, when he inquired of them, "What think ye of Christ? Whose son is he?" In Rev. xxii. 16, he says of himself, "I am the root of

David," that is, David as truly sprung from me as the tree grows up from its root. He adds, "I am the offspring of David," that is, I sprung from David as truly as the branch shoots off from the trunk of a tree. But how can this be? He was David's Lord, because he created him. He was David's son, because he graciously covenanted with David that he would take to himself the human nature in his race. He was Joseph's son, because he selected the family of Joseph as that in which he would fulfil his covenant with David and Abraham. He was as truly, and in the same sense, the son of Joseph, as he was of David or Abraham. The cause or reason of his being the son of either was his sovereign purpose and promise to put himself in that relation. It may be objected that by *son*, Matt. i. 1, we must understand *descendant*, and thus understood, we may with strict accuracy say, he descended from Abraham and David through Mary, not through Joseph. But the word *descendant* creates the same difficulties as the word *son*, understood in the sense of an immediate descendant. For, how, we may inquire as before, could Christ, being the Son of God, become a descendant of David or of Abraham, or of

be known? This question, also, is anticipated, and the answer given, "by divine revelation." The evangelist then proceeds to show that such a revelation was made to Joseph; the manner in which it was made; and the occasion which led to it. He states the facts circumstantially as they occurred, doubtless by inspiration, and not upon information received either directly or at second hand from Joseph. By this method, we are taught incidentally several particulars of great interest and importance, which would have been excluded by a concise statement of the simple fact of the generation of the human person of the Lord Jesus by the Holy Spirit (*πνευμα δε ἅγιος ἐγέννησε τὸν Ἰησοῦν*).

Thus we learn, for example, that his personal name (Jesus) was divinely appointed, and that Joseph was commanded to call him by that name, Matt. i. 21, as Mary previously had been, Luke i. 31. The obedience of Joseph to this (as to other commands) gave to the proceeding, as has been suggested, the form of a synallagmatic transaction, and the effect of a covenant. In this way, too, the evangelist shows how Isaiah vii. 14 (which predicts the incarnation) was fulfilled—a prophecy quite indefinite in its terms, but made precise by the revelation of the angel to Joseph. The prophet says, "Behold a virgin shall conceive," &c.; but by what power, he does not say; and his words might naturally suggest the inquiry of Mary, Luke i. 34, 35.

The Vulgate translates verse 18, *Christi autem generatio sic erat*. Erasmus preferred this reading, and Mill inclined to it; but Whitby contended for the *textus receptus*. As the object of the evangelist was to trace the descent of the royal office to Jesus, and show his right to it *as the Christ* or *Messiah*, we see a reason why he should use that designation. But as that was his *title*, not his personal name, it was proper, in this verse, to designate him by his personal name rather than by his title; yet not improper to add the title, especially as he had already done so in the 16th verse after a ἰ λεγομενος. The last word in the 25th verse may be regarded as a resuming of the narrative at verse 16.

Matthew ii. The first chapter of this gospel—it has been suggested—begins with the proposition of the entire book. The first proof of it is the genealogy of the Lord Jesus. This proof involved the mystery of the incarnation, which,

though taught in the Old Testament, Ps. cx., was ignored by the Pharisees, Matt. xxii. 41, 46, and excluded from the popular theology. The evangelist, therefore, shows how he was the Son of God, and also the son of Joseph, and through him the heir of David's throne by descent. The evangelist also connects with the table of genealogy, as we have seen, the two great national covenants, the Abrahamic and Davidic, in which all the blessings the nation hoped for or could expect were included.

To the Jewish mind no subject more interesting or important could be presented, and to those Jews who still believed that Jesus was a deceiver, Matt. xxvii. 63, the addition of the title Christ to his name (thereby affirming that he was in truth the promised Messiah), and the further additions, "son of David," "son of Abraham" (thereby affirming that he was that son, or descendant of those patriarchs, in whom the great and glorious covenants God made with them were to be fulfilled), must have been extremely offensive.

In the second chapter the evangelist proceeds to the

duct proved; but did he act upon insufficient grounds, or was he moved by a vain fear? The grounds upon which he acted were public facts—the public appearance of the Magi—their public inquiry after the new born king, &c. The force of the argument depends on the weight due to the acts of such a government as Herod's. The argument is not in itself absolutely conclusive, because Herod, with all the means of information his power could command, might have been mistaken; yet, taken in connexion with the other proofs, it deserved the serious consideration of the Jews of that day.*

Matt. ii. 2. "Where is he that is born king of the Jews," or rather where is *the* (ὁ τέχθεις βασιλεὺς) *born king* of the Jews, q. d. legitimus et naturalis? Herodes enim factitius tantum erat et à Romanis datus, &c. (Hardy's N. T.)

This question of the wise men taxed Herod's dynasty with usurpation, and rightly. The legitimate kings of that country were of David's race. They were kings *jure Divino*, because kings by force of God's covenant with that patriarch, Ps. cxxxii. 11; Acts ii. 30; 2 Sam. vii. 12–16; 1 Chron. xvii. The last of these was Jechonias, Matt. i. 11, 12. In his days the tabernacle of David fell, Acts xv. 16. For God had then executed the threatening made by the mouth of the prophet Amos, ix. 9, 11, by sifting the house of Israel among all nations, as corn is sifted in a sieve. Let us open this matter a little.

The form of government appointed for the tribes of Israel, and for the land God gave them, was, from the time of their *exodus* from Egypt, purely theocratical; God claimed for himself the prerogatives of an absolute king over them, and this appears even by the names the people themselves gave him. They called him their king, 1 Sam.

* We may quote in this connexion a passage from Macrobius touching the act of Herod. Writing of Augustus (lib. 2, cap. 4), he says:—"Cum audisset inter pueros, quos in Syria Herodes rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum; ait, Melius est Herodis porcum esse quam filium." If Augustus said this in Greek—and some have conjectured he did—the wit consisted probably in a play upon the words, ἄρ (swine), and υἱός (son). The passage is important chiefly as a confirmation of the fact related by the evangelist.

xii. 12 ; Jer. li. 57 ; Ps. cxlix. 2, xlviii. 2 ; Hos. xiii. 10 ; Matt. v. 35 ; their Elohim, Deut. xxvi. 17, a name applied to princes, judges, and kings, to denote their peculiar relations and powers, and to God also, not only on account of the worship due him, but as their king and protector. See Deut. v. 32 ; Judges viii. 22, 23 ; Exod. xix. 4, 5, 6. As an earthly king resides in his palace among his people, gives his commands, punishes the transgressors of his laws, administers justice, and provides in various ways for the well-being of his empire ; so God dwelt in the tabernacle by the symbol of his glorious presence above the ark, where the cherubim, with their outstretched wings, exhibited, as it were, the royal throne on which the Shekinah, or cloud glittering with fire, rested. As a king has his ministers of government, so Moses, before the institution of the ceremonial law, was God's minister, and the mediator between him and the people, Exod. xx. 19 ; Deut. v. 27 ; Gal. iii. 19. After the institution of the law, it was the office of Aaron, the chief-priest, as God's minister, to approach his throne, though but once only in a year, while the people

scarcely any of the kings of Israel. So that what Moses had intimated, if not clearly foretold, was abundantly fulfilled in their subsequent history, Deut. xvii. 14, 20 ; 1 Sam. viii. 11-22. The Jews themselves (or at least some of the most devout among them) ascribe the evils which befel their nation to their kings. Saul having forfeited the divine favor, fell on Mount Gilboa ; David, by his sin, caused a plague ; Ahab's sins provoked Divine judgment ; Zedekiah caused the desolation of the sanctuary, &c.

Yet God did not then absolutely withdraw the theocracy from *all* Israel for their sin in demanding a king. Nor did he when he rejected Saul, 1 Sam. xv. 28, restore the former *regime* under judges, but, בְּלִבְּבוֹ, 1 Sam. xvi. 1, xiii. 14, *of his own accord*, that is, without a fresh demand from the people, he chose David, and made him his minister (as Moses and the judges were, though for different ends), and not only, but graciously condescended to make with him a covenant, in the execution of which he would not only restore the theocracy, but establish it in a higher and much more glorious form, Acts ii. 30 ; Ps. cxxxii. 11. This was the covenant of the kingdom under which the Lord himself became incarnate as king of Israel in the family of Joseph, to whom the right of the earthly kingdom had been transmitted by descent from David.

We conclude, then, that the theocracy continued from its establishment, at the exodus from Egypt, until the birth of the Lord Jesus, even during the captivity, although in a modified form. The ten tribes, by their revolt from the house of David, renounced the blessings of the covenant with that patriarch, 1 Kings xii. 16, and the special guardianship of Jehovah as their king, as did the two tribes also when they denied the Holy One and the Just, Acts iii. 16, and before Pilate acknowledged Cæsar as their only king, John xix. 15. Then indeed the theocracy was entirely withdrawn from all the tribes of Israel, nor will it be restored until the times of the Gentiles shall be fulfilled, Luke xxi. 24, and Israel shall be restored to the land of the covenant, and ungodliness be turned from them, Ps. cx. 8 ; Matt. xxiii. 39 ; Rom. xi. 25, 26. With this great event God has inseparably connected the restoration of the world itself to its lost place in the holy creation. The kingdom

of the heavens, which, as we have reason to believe, embraces innumerable worlds into which God has not permitted sin to enter, will then come nigh again to this world, and be outwardly established over a people prepared perfectly to obey its laws and enjoy its blessings.

We may note in conclusion that the evangelist recognises Herod as king of the Jews *de facto*. Yet he was not such *de jure*, being an Ascalonite by birth, and disqualified for the office he exercised even by the law of Moses, Deut. xvii. 15, not to mention the covenant with David, by which only the right to the kingdom could be conferred, Luke i. 32, 33. Our publicists may find here an example of, if not an authority for, the distinction they make between governments *de jure* and *de facto*. The mutations of earthly sovereignties show that there are none *de jure divino*, and will not be till the vision of the psalmist shall be fulfilled, Ps. xlvii. 6, 7, and the Lord himself shall be king of Israel and king of the whole earth, and the theocracy be restored to the world, redeemed and purified from sin and every pollution.

that he had power by his mere word to protect himself, John xviii. 6. The evangelist ascribes the protection of his disciples, during the hour and power of darkness, Luke xxii. 53, simply to the power of his word, John xviii. 8, 9. But it is unnecessary to labor this point. It was impossible that he should die except in the appointed way, Luke xiii. 31, 33, and thus Satan reasoned in the temptation, Matt. iv. 6. He represents himself as laying down his life that he might take it again, John x. 17, 18, xix. 11 ; Matt. xxvi. 53, 54.

Why, then, did he not always give his words the power to deter and awe his enemies ? Or, why did he not always give them the power to persuade ? Why not the power to prostrate ? Or if not, why did he not always protect himself by some miraculous means (as he did on some occasions), but rather resort to just such as a mere man would use to avoid dangers too great to be overcome ?

The answer is plain. The Messiah of prophecy was not to resort to miracles for self-preservation. His miracles were to be wrought in relief of the lame, the deaf, the blind, the infirm, the sick—not for himself, Matt. xi. 5. He was to multiply bread to feed the people, not to feed himself, Matt. iv. 3, 4. It is remarkable that the evangelists never represent him as partaking with the people of the products of his miraculous power. He was not to provide for himself by miraculous means a house or shelter, or the ordinary comforts of life, Matt. viii. 20 ; see Matt. xii. 14–20 ; Isa. xlii. 1.

This characteristic of the Saviour's life is prominent from the beginning to the end of it. As an infant he has the feebleness of infancy. During this period he provides for himself human parental care. The parents flee with him to avoid approaching dangers. The only or chief difference between this and other incidents is, that Joseph did not discover the danger by his own sagacity. He was divinely warned. Yet this warning was a secret intimation of which others had no knowledge. The wise men were diverted from their purpose to return to Jerusalem in the same way. The command of God absolved them from their promise to Herod, if they made one, and they were soon beyond the bounds of Judea. Nor do we know that they ever returned. Yet divine power truly resided in the

person of the Saviour, continually, from his birth, until he yielded up his human spirit on the cross. At twelve years of age, he manifested extraordinary, but not the superhuman wisdom he really possessed, Luke ii. 42, 43. His physical and mental powers he developed gradually from childhood to manhood, Luke ii. 52. And after he entered on his ministry he put forth his divine power, and manifested the divine nature which was in him, according to divinely appointed measures, without ostentation or display; not for the purpose of showing, that as a man he was unlike others (except in this, that he bore all the predicted marks and characteristics of Messiah), John xv. 24—not to show that his manhood already partook of the divine nature, but that the divine nature was truly incarnate in his humanity.

Matthew ii. 18, and Jeremiah xxxi. 15. "A voice was heard in Rama," &c.

The subject of this chapter of Jeremiah from which the evangelist quotes, is the captivity of the ten tribes, and their restoration. Rachel, the wife of Jacob, is exhibited as lamenting the loss of her children. She was buried

Ephraim (or the ten tribes) is expressly named, because, as Hulsius says, there is no mention made in the Scriptures of the restoration of the ten tribes, but on the contrary, it is denied that they ever will return. For this assertion he cites Hosea i. (but see Hosea iii. 4, 5; Ezek. xxxvii. 20, 22; and Jer. xxxi., throughout). Professor Lee and other writers entertain the same view, on substantially the same grounds. This whole subject has been ably discussed by the Rev. Walter Chamberlain, in a work entitled the National Restoration and Conversion of the Twelve Tribes of Israel, to which the reader is referred.

The object of this note is not to enter into this inquiry, but to consider what connexion there is between this interpretation or view of the prophet's words, and the massacre of the children of Bethlehem by Herod. On either hypothesis the difficulty is the same. That there is such a connexion, however, as fully warrants the quotation, may be assumed; but what is it?

It is to be observed, that the evangelist quotes only the fifteenth verse, which is *not prophetic but retrospective*. Rachel is represented as lamenting a calamity already suffered. In point of fact, the ten tribes had been in captivity more than a century when Jeremiah wrote. The prophecy respecting their restoration is contained in the sixteenth and seventeenth verses, which are not quoted.

The cause of the lamentation of Rachel was the ruthless violence of the Assyrian in carrying away the ten tribes, after myriads of them had been slaughtered. The conduct of Herod, we may admit, was not less cruel, but this cannot be the reason for the quotation; for (besides that the number of Herod's victims was comparatively small) it does not appear that they were descendants of Rachel, or of the number of those for whom she is represented as lamenting. Yet says the evangelist, "then was fulfilled that which was spoken by Jeremiah, &c., Rachel weeping for her children, and would not be comforted, because they are not."

To satisfy the words of the evangelist, we must find in the conduct of Herod a renewed cause for the lamentation of the mother of the ten tribes, and this will appear if we consider the general design of the evangelist. This design was, as we have seen, to represent the Lord Jesus as the

seed in whom the Abrahamic and Davidic covenants met, and were to be fulfilled. These covenants required the restoration and conversion of the ten tribes of Israel, and, of course, the fulfilment of the promises contained in the sixteenth and seventeenth verses, Jer. xxxi.—“they shall come again from the land of the enemy,” “there is hope in thine end,” “thy children shall come again to the land of their own border.” The rejection of the Lord Jesus by the nation, and his crucifixion by the command of Pilate, postponed, so to speak, the realization of these promises, and (in the figurative language of the prophet) were renewed causes for the weeping of their mother. In the same way the act of Herod was a blow aimed at the deliverer, which led to his temporary exile, verse 14, and afterwards to his residence in a despised place, Matthew ii. 23, John i. 46, and the reproachful epithet of Nazarene. All these acts of Herod, of the Jews, of Pilate, tended directly to prolong the calamity, at first inflicted by the Assyrian. In this point of view the evangelist appears to have regarded it. If the original captivity was a cause of weeping, now, when the appointed time for their restoration from captivity

The representation of the prophet is dramatical. By a bold, yet beautiful figure, he represents "Rachel as come forth from her grave, lamenting bitterly the loss of her children ; none of whom presented themselves to her view, being all slain or gone into exile." (Blaney.) The evangelist adopts the imagery of the prophet, and applies it to the first of that series of persecutions, which resulted in the rejection and death of the Redeemer of her lost ones, because by means of those acts, the cause of this mother's sorrow was prolonged ; and, but for the mercy of God, through the blood of this rejected Redeemer, would have been perpetual.

This view of the passage yields a sense in harmony with the scope of the evangelist, and with the words, verse 17, by which he introduces the quotation. See Spanheim, *Dub. Evang.* 553-575, for an elaborate discussion of this passage.

Matt. iii. 2. "Kingdom of heaven" (*βασιλεια των ουρανων*, kingdom of the heavens).

If we adopt the hypothesis, that the stupendous globes which garnish the heavens, surpassing in number our arithmetic, many of which greatly exceed the earth in magnitude, are the dwelling-places (*μοναι*, John xiv. 2) of an intelligent moral creation, capable of beholding the glory of God, and of adoring him for his goodness, it will not be difficult for us to admit, also, that the government of this immeasurable fabric of worlds is directly administered by God himself—in other words, that the government of the universe, as one vast dominion, is, and necessarily must be, theocratical. Before Adam fell, God's government of him and of the world itself was immediate. Had Adam continued upright, we have no reason to suppose God would have withdrawn from him, or left his offspring to grope in darkness after his will, Acts xvii. 27-30.

Let us suppose, further, that each of these unnumbered worlds is the dwelling-place of a race or order of beings proceeding from, or some way connected with, one common stock, Eph. iii. 15 ; see *Journal*, vol. vii. p. 382, and all sinless, the loving, willing subjects of their Creator ; his laws, however communicated, would rule their being ; his will would be done in each perfectly, as we are taught to pray that it may yet be done on earth. However diversified in their

form, structure, or condition these worlds and their inhabitants may be, and however various may be the manifestations of the divine will, and although separated by spaces vast beyond all finite conception, yet relatively to the Creator they constitute but one kingdom, called in the Scriptures the kingdom of the heavens or the kingdom of God, because none but God could govern a realm so constituted or so vast. Considered as one kingdom, the government of it, therefore, can only be theocratical.*

But this world has dropped from the sphere it was designed to occupy. The curse of God has come over it, through sin, Rom. viii. 20, 22. As a necessary consequence, the kingdom of the heavens was withdrawn at the coming in of the curse. Yet not for ever; for it was God's purpose, even from the beginning, to restore the world to its lost place in creation, by ways which, from time to time, he gradually revealed. The time for its restoration, though fixed in the divine mind, has ever been a secret; yet, because it is fixed, it has continually been drawing nearer. When John the Baptist appeared, this kingdom was formally announced by him as come nigh: but the Jews, hav-

theocracy, and such as perfectly holy beings only can enjoy. The race of Israel, notwithstanding the restraints and professed blessings of the divine government, Exod. xix. 5, 6, Deut. xi. 26-28, were a stiff-necked and rebellious people from the beginning, always resisting the divine will, Acts vii. 51, Ezek. xx., and continually suffered, on that account, chastisements such as no other nation has experienced. But the kingdom of the heavens imports the absence of all sin, Matt. v. 48, and all moral and physical evil, Gen. i. 31, Rev. xxi. 4, and consequently embraces within its divine influences only unfallen worlds, or those into which sin has not entered. "That there are such—the residence of intelligent beings of incalculable numbers, and endless diversities of character, all supported, governed, and blessed (as the worlds they inhabit are sustained, regulated, and moved) by the hand of that Almighty Being who created them, and whose kingdom ruleth over all—there is the highest reason to suppose," Dwight's Serm. xvii.

This was the kingdom John preached, which was withdrawn from the world when man fell and sin entered. That it was not the theocracy of the Levitical economy, is proved by the fact that the law and the prophets, during all the times of the Jewish theocracy, announced the kingdom of the heavens *as future*. John the Baptist, first after the fall, proclaimed it as come nigh again, Luke xvi. 16; Matt. xi. 11, 13.

Nor was the kingdom John preached (as many suppose) the dispensation of the gospel to the Gentiles; for John's baptism and whole ministry was limited to Israel, and when Israel fell, his baptism was superseded by a wider baptism, Matt. xxvii. 19, iii. 5, 6; Luke iii. 21. The dispensation of grace to the Gentiles was appointed because of the failure of the dispensation of the law to the Jews, Rom. viii. 3; Gal. ii. 21. As in the parable of the marriage, Matt. xxii. 1-7, had (Israel) the first invited guests accepted the king's most gracious offer, another company (elected and taken out of the Gentiles) would not have been called, Luke xiv. 15, 24; Rom. xi. 11. This last company, subrogated to, or substituted in, the place of those first called, will attain, by God's grace, when their body (the elect church) shall be completed, that pre-eminence in the king-

dom of God, which was first promised to Israel, 1 Pet. ii. 9, Exod. xix. 5, 6, conditionally on their obedience. It results, therefore, that both the economy of law and the economy of grace were designed to be introductory to the kingdom of the heavens. John preached a kingdom which is yet future, but would have come in his day, had Israel accepted it with the obedience of the heart to its appointed king. We preach the same kingdom as still future, to Jew and Gentile alike, while the Spirit seals those who believe, and will continue to do so till the aggregate of the elect of God shall be accomplished, and another chosen generation and truly royal priesthood, 1 Pet. ii. 9, shall be made ready to show forth the praises of Jehovah, Jesus, the second Adam—the Restorer of the kingdom, and its anointed King.

It can be shown, that along with the setting up of the kingdom of Messiah, the Jews expected the end of the whole present condition of human things, and also the resurrection of the pious dead. See Koppe's *Excursus I. to 2 Epist. Thess.*, for valuable thoughts on this formula, though he falls short of the conception this note is designed to set

over which Messiah their prince would reign, Ps. ii. 6, 12. With this conception our Lord's language in the verse we are considering agrees. To Pilate he said: "My kingdom is not from hence; it is not of this world—it cannot consist together with this condition of things; my servants do not strive for place or power in it." To his disciples he said: "In the regeneration (*παλιγγενεσία*), when the Son of Man shall sit on the throne of his glory, ye also shall sit upon thrones," &c.

The regeneration (or Palingenesia), and the kingdom of the heavens (or of Messiah) then, are related ideas, Luke xxii. 28, 30;—the former denoting the order or condition of things over which the latter is to be established. They are not strictly synonymous terms, but as they signify synchronous or co-existing things and events, they may be interchangeably used. The *Palingenesia* is another name for the new heavens and new earth, Is. lxxv. 17, 2 Pet. iii. 13, or for the world to come (*οικουμένην την μελλουσαν*, Heb. ii. 5), in which all things shall be created anew, Rev. xxi. 5. When this expectation shall be realized, then the kingdom of the heavens will embrace and bless the earth again, as it did before sin entered it, and as it now does, and ever has, myriads of unfallen spheres. See Rom. viii. 21.

Bengel's remarks on this verse are to the point, and striking: "Nova erit genesis, cui præ-erit Adamus secundus, 1 Cor. xv. 44, 47, ubi et microcosmus totus (meaning man), per resurrectionem et macrocosmus (by which he means the earth and the heavens connected therewith, and all creatures contained in them), genesin iteratam habebit." He cites Acts iii. 21; Rev. xxi. 5; Matt. xxvi. 29; Tit. iii. 5; Luke xx. 36; Rom. viii. 23; and 1 John iii. 2.

Olshausen expressly refers to the connexion between the "Regeneration" and the kingdom of the Heavens. "The *παλιγγενεσία*," he says, "denotes merely the coming forth of the *βασιλεία*, from its concealment in the inner world of the Spirit, into the outer world; or the spiritualizing of the outer world from within. The selection of the expression *παλιγγενεσία* to denote this, arises from the magnificent idea of drawing a parallel between the whole and the individual," or, as Bengel expressed it, between the macrocosmus and the microcosmus.—"In Titus iii. 5, baptism (*λουτρον παλιγγε-*

νείας) appears as the means which bring about the new birth of the individual. . . . It goes forward from the πνεῦμα to the final glorifying of the σῶμα, Rom. viii. . . . Without distinguishing the separate steps, the term (παλιγγενεσία) comprehends the whole in one general expression. . . . Man, therefore, as a *microcosm*, appears as an emblem, prefiguring every stage of development in the *macrocosm*, and just as it is only in the glorifying of the body, that the developement of an individual's whole life"—(that is, his παλιγγενεσία, or regeneration)—"has its consummation, even so the glorifying agency of the Spirit reaches its climax only in the pervading of the material." (See an Essay on Regeneration by Maitland, in Eruvin).

We may conceive of this great change with equal propriety, as the bringing in of new influences, *ab externo*—as the restoration of powers and principles originally operative, but long since withdrawn—in one word, as the βασιλεία τῶν οὐρανῶν (or paradise) restored, or brought back again.

Such a conception would be as natural as the outward development of inward power, and more agreeable to the

riac; "iterata generatio," *Kuinoel*; "in renovatâ vitâ," *Castalio*; "in illa restauratione (resurrectione) quando Messias splendidum suum tribunal occupaverit," *Naebe*; "in regeneratione (*plend*)," *Sebast. Schmidt*; "bey der Wiederherstellung der Dinge," *De Wette*; "in jener neuen Verfassung," *Stoltz Van Ess*; "Wiedererzeugung, Wiedergeburt, Wiederanleben, Erneuerung," *J. G. Schneider's Lex.* Cicero uses the word, *Ad Attic.* vi. 6, to signify the recovery of his rank and fortune. Josephus, *Antiq.* xi. 3, 9, uses it to denote the recovery of country, after exile. Philo, in *Vita Mosis*, uses it to signify the renewal of the earth, after the Deluge. See *Rose's Parkhurst Lex.*, *Robinson's Lex.*, *Grinfield, N. T.*, editio *Helenistica*. The Pythagoreans used it to signify reditum mentis *ἐκ γένεσις*, cum mens prius defuncti ad vitam in corpus alterius redibat. (*Hammond* and *Le Clerc*. See also *Adam Clarke*.)

"Hæc vox propriè novum seu secundum statum significat το ἐκ δευτέρου γένεσθαι καὶ ἀναπλασθῆναι, denuo generari et formari ut aiunt Grammatici." *Hammond* and *Clericus*. *Hesychius*.

MATH. FLACIUS ILLYRICUS notes: "Regeneratio significat illam gloriosam vitam ubi erit plena hominis et regni Dei instauration."

SIMON (the Romanist), translated by Webster, says: "By the regeneration, most of the ancient commentators understood the resurrection, believing the last judgment to be here spoken of. It may be said, likewise, that Christ speaks of his own reign. The Jews agree that, at Messiah's coming, all things shall be renewed, and the law shall receive a new perfection." (See also Lightfoot on *Matt.* xxiv. 3.)

BEZA says: "Regeneratio sumitur pro illâ die, quâ electi incipient novam vitam vivere, id est, quum animo et corpore fruentur illâ hæreditate cœlesti." This note is translated in the margin of the Old English Bible, Edit. 1598.

PFAFFIUS says: "Ad renovationem seculi, mundumque futurum hic spectari tam clarum est, quam quod clarissimum: ita ut miremur esse viros qui existiment de regeneratione spirituali, vel priore Christi adventu hæc explicanda, quem errorem hic et Lightfoot erravit."

OLEARIUS (*Obs. Sac. ad Evang. Matt.*) says: "Omnino itaque verissimam existimem eorum sententiam, qui παλιγ-

γενεσίαν Christo hic idem, quod Petro ἡ τῶν πάντων ἀποκαταστάσις est, esse existimant; h. e., novam faciem rerum omnium in mundi consummatione, quam delineans Joannes οὐρανὸν καὶ γῆν καὶ τὰ πάντα καὶ νέα esse dicit, et cujus regenerationis *pars est* restitutio mortuorum, per resurrectionem; quæ inde ut supra ostendimus, et ipsa παλιγγενεσία dicitur. Quam subordinationem eleganter illustrat locus Epiphanii:—*ἵνα* inquit *αὐτοῖς ἐν τῇ παλιγγενεσίᾳ ἀνασκεινᾷ τὸ ἀγγιὸς ἐν τῇ ἀναστάσει: εἰς τὴν ἀρχαίαν φαιδρότητα: ut in παλιγγενεσίᾳ rursus vas istud, per resurrectionem ad pristinam pulchritudinem restituat.*" Epiph. Ad Hæres. xxxvii. i. And see Thomas Gattaker in Notes to Marcus Antoninus, xi. 1, and Burnet's Theory of the Earth, L. iv. c. 5, for copious citations from the Stoic and Platonic philosophers. The word also occurs in Clement's first Epistle to the Corinthians, Ch. v. vs. 3, or § ix. of Hefele's edit. *Νῶε πιστὸς εὐρεθεὶς διὰ τῆς λειτουργίας αὐτοῦ παλιγγενεσίαν κόσμου ἐκηρύξεν . . . κ. τ. λ.* Noah being found faithful, did, by his ministry, preach regeneration to the world, &c.

DEYLINGIUS (Obs. Sacr.) says: "Nobis magis probatur sententia eorum qui παλιγγενεσίαν hanc sensu ampliori exponunt de totius universi in die novissimo renovatione,

JANSENIUS says: "Per regenerationem intelligenda est resurrectio ex mortuis, quæ velut secunda generatio hominis erit secundum corpus, quemadmodum in baptismo est secunda hominis secundum animum generatio." Harm. Ch. c. p. 717.

DIODATI: "In the regeneration, that is to say, in the life to come, when there shall be new heavens and a new earth." Annotations.

LAMY's gloss is: "In renovatâ vita, in futuro sæculo."

PISCATOR says: "Id est in renovatione mundi vel potius, post renovationem mundi, in altero sæculo, quamquam nomen *καταργησις* videtur potissimum intelligendum de restitutione corporum et resurrectione."

CORNELIUS A LAPIDE comments thus: "Verum omnes alii" (S. Hilario excepto) "passim per regenerationem, accipiunt resurrectionem communem, futuram in die judicii: hæc enim, quia corporis totiusque hominis, æque ac mundi renovatio, et quasi secunda ad gloriam generatio, hinc recte hic et alibi regeneratio vocatur. Unde Syrus vertit *in sæculo novo*; Arabicus *in generatione ventura*: tunc enim erit novum cælum et nova terra." Isaiah lxxv. 17; Apoc. xxi. 1; 2 Pet. iii. 13.

CHEMNITZ (Harm. chap. 132, vol. 1, p. 1372) says: "Alii vero referunt" (vocem regenerationis) "ad sequens verbum *sedebitis*, ut loquatur de secundo suo adventu, ubi in novissimo die, qui à Petro dicitur dies restitutionis omnium, et mortui resurgent omnes, et superstites in momento immutabuntur. Is dies hic vocatur à Christo regeneratio, eo quod in resurrectione, regeneratio nostra, quæ in baptismo inchoata, et ubi anima ab omnibus sordibus peccatorum, abluta est, plene ita ut, etiam corpora nostra, incorruptibilitatem et immortalitatem induant atque conformia fiant glorioso corpori Christi." Philip. iii. 21.

But GROTIUS, HARDOIN, WHITEY, LIGHTFOOT, TOWNSEND, Bp. BLOOMFIELD, GOADBY's Illustrations, N. T., and some others, refer the phrase to the present condition of things. GROTIUS, for example, says that the word denotes the kingdom of Messiah, which, as he teaches, commenced with the resurrection of Christ—in other words, he applies it to the present dispensation of the gospel among the Gentiles, which in his view is the *καταργησις*. CALOVIVS says this is against

the common consent of almost all interpreters. He adds that even the Syrian translator whom GROTIUS quotes, renders the word *seculum novum*, and the Arabic, *generationem venturam*. See Calovius in loco.

SCOTT, HENRY, BARNES, JACOBUS, and many others among modern commentators, on the other hand, with better reason, agree with the ancient, in referring it to a future condition of the world and of mankind, though they do not express any distinct idea as to what that condition will be.

Our own conception of the (παλιγγενεσία) Regeneration, and of the (βασιλεία των ουρανών) Kingdom of the Heavens, is expressed in general terms near the beginning of this note. More particularly it includes :

(1.) The resurrection, exaltation, and glorification of the church of the first born or the elect; their installation as kings and priests of the Messiah, into the places of honor prepared for them by the Father in the wide domains of his universal kingdom (Rev. ii. 28, v. 10, xx. 6; Luke xix. 17, 19; Matt. xx. 23, xix. 28; John xvii. 20, 21, 22-26; Phil. iii. 21; John v. 2). Some of the authors before

economy); but it will embrace and sanctify all the nations of the earth, subordinating them to Israel, Isa. lx. 11; Mal. i. 11, now made perfectly holy, Isa. lx. 20, lxi. 3; Acts iii. 23, while Israel in the flesh in turn, as well as (τα ἔθνη τῶν σωζομένων) the nations who shall survive the judgment of that day, Rev. xxi. 24, will be subordinate to the Israel of God, or the church of the first-born, the glorified elect (among whom the apostles will have a peculiar office, Matt. xix. 28), gathered by Christ their head (ἐν τοῖς ἰσχυραίοις, John iii. 12; 1 Cor. xv. 40, 48, 49; Eph. i. 3, 20, ii. 6, iii. 10; 2 Tim. iv. 18) to dwell with him for ever in heavenly places, exalted far above all angelic natures, and clothed with spiritual, immortal bodies, like the Saviour's, of surpassing beauty and strength. John xiv. 2, 3; 1 Thess. iv. 17; and see Notes on John xvii., and Isa. xlv. 11, lx., in vol. viii. of this Journal, pp. 95-103, 205-212.

Thus the Palingenesia, a word expressive of the great purpose of redemption, embraces the complete reparation of the evil done by the prevarication and fall of Adam; the restoration of man, *as the inhabitant of the earth*, to the dignity and excellence in which he was created, thereby making him a fit subject of the kingdom of God, as it was originally established over Adam, and as it now prevails in all worlds into which sin has not entered; and besides all this, an accession of accumulated glory in compensation, so to speak, for the immense cost of the divine achievement, in the elevation of myriads of our race immeasurably above the rank originally assigned to man in the hierarchy of created natures. John xvii. and notes thereon, in the Journal, vol. viii., pp. 95-103.

4. It is implied also, as we conceive, that this new creation, being a fruit of the redemptive work of Christ, 1 John ii. 2, will for ever remain before the Lord, perfect and glorious, and continue to be for ever the dwelling-place of holy, happy beings, through an unending series of generations, under the headship of the Second Adam. But, as remarked by Olshausen, the word (Palingenesia) does not distinguish the steps of the process through which the final result will be reached. The great sabbath of the world, or the millennium, is blended, in this expression, with the glory which (ἐν τοῖς ἁγίοις τοῖς σωζομένοις, Eph. ii. 7) shall follow it.

5. Again : as the first creation was wholly God's work, Gen. i. 1, Job xxxviii. 4, Prov. xxx. 4, so will the new creation be. This is implied in the term (*γενεσις*) *palin-genesia*. Whether we regard it as the second generation of man (the microcosm), or of the earth and the heavens connected therewith (the macrocosm), nothing but the creative power of God can accomplish it. Man cannot even commence the work on his own soul, any more than he can consummate it in the resurrection and glorification of his body. Both the beginning and the end of the work are of God. Yet the divine plan required that the offer of the kingdom and its blessings should ever be made under specific conditions, the rejection or violation of which only would or could prevent its immediate outward manifestation and realization. In this manner the kingdom was promised to Israel at the foot of Sinai, Exod. xix. 5, 6, offered to them when they were introduced into Canaan, and again in the fulness of time by John the Baptist and our Lord, but in every instance with the same result. In this way God has shown to the universe the impotency of

earthly monarch does not imply his constant, visible, personal presence, at all times, in every part of his dominions. No more does the personal coming and appearance of Christ involve his personal continuance on earth in his human nature, at all times, and his personal absence from all other parts of his creation. Nor does the proper idea of his personal reign exclude the ministry of creatures, whether angels or glorified men. But it does imply the acknowledged supremacy of Christ as king by all, Eph. i. 10; Dan. vii. 27; John xviii. 36, 37; 1 Cor. xv. 23-25; Col. ii. 10; Phil. ii. 10, the administration of his laws as the only authoritative rule of conduct, and such abiding tokens of his presence as will render his power manifest and his government exceedingly glorious. See Isa. iv. 5; Deschamp's translation; Mede's Works, folio, 603, 4; Jerusalem's Glory, by Jeremiah Burroughs, p. 65.

PHILO.

ART. III.—THE PARABLES OF THE NEW TESTAMENT.

XX.—THE IMPORTUNATE FRIEND.

Luke xi. 5-13.

“And he said to them: Which of you shall have a friend, and he shall go to him at midnight and say to him: Friend, lend me three loaves: for a friend of mine has come to me from a journey, and I have nothing to set before him: and he from within should answer and say: Trouble me not: the door is already shut, and my children are with me in bed; I cannot rise to give you. I say unto you, although he would not rise and give him, because he is his friend, yet because of his importunity, he would rise to give him as many as he wants. And I say unto you, Ask, and it shall be given to you; seek and ye shall find; knock and it shall be opened to you. For every one who asks receives; and he who seeks finds; and to him who knocks it shall be opened. And should a son ask bread of one of you who is a father, would he give him a stone; or a fish, would he, instead of a fish, give him a serpent? Or should he ask an egg, would he give him a scorpion? If then you being evil, know

how to give good gifts to your children, how much more will the Father who is in heaven give the Holy Spirit to them who ask him ?”

This parable is not founded on any analogy between the conduct of the person who was solicited to lend bread to his friend, and the manner in which God answers prayer, but is designed simply to illustrate the certainty that he will hear the entreaties which his children earnestly and perseveringly address to him, and bestow the blessings which they need. It was spoken by Christ immediately after teaching his disciples to utter the petitions of the Lord's prayer, and presents a most emphatic and impressive assurance that God will unfailingly bestow the gifts his imploring children ask.

The person who is supposed in the parable to lend the bread, is represented as giving it against strong objections, and from a motive that sprang from a wish to escape the importunities rather than to supply the necessities of the friend who asked it. It is not intimated that the traveller

gift. And it would be natural. Persons, generally, would in such circumstances feel it to be better to yield to the suit so vehemently urged, rather than submit to the annoyance of a continued application. And this case, in which every one sees that the applicant, by his perseverance, made his success certain, from the peculiar and powerful motives which he brought to influence his friend and overcome his reluctance—and that he proceeded in his earnestness, boldness, and persistence on a true knowledge of our nature—this extreme instance is employed by the Saviour to exemplify the certainty that the fervent and persevering prayers of God's children will meet a gracious response from him. The motive is indeed wholly different. The person who was asked for bread, yielded after a struggle, not from approval of his friend's wishes, not from a feeling of duty, not from friendship, not from courtesy or humanity towards the traveller whom the bread was to supply; but rather to escape the unreasonable annoyance of the continued and importunate entreaty. God, on the other hand, hears and grants the desires of his imploring children, because of his commiseration of them in their necessities and sorrows; because of his infinite loving kindness and delight to give relief and bestow blessings; because he approves of their desires of the gifts which are needful for their well-being; because of the sacrifice and intercessions of Christ for them; because of the pledges of his word to hear them in their cries to him, and deliver them out of their troubles; and because the exercise of his condescension, benignity, and faithfulness toward them in this form, is infinitely becoming his perfections and station, and glorious to his name. Christ, accordingly, follows the parable with the most positive and emphatic assurance that God will hear the prayers that are addressed to him by his children: "And I say unto you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you. For every one who asks receives; and he who seeks finds; and to him who knocks it shall be opened." The promise is thus absolute. God's answering the prayers of his children is not made to depend on any conditions that lie out of the supplicants, as in the divine sovereignty, the state of the world, or the effects that will result from the gifts that are im-

plored of him. The only conditions are, that they offer their prayers, *as his children*, with the affections they should cherish towards him as their Father, with the earnestness, faith, love, and perseverance which become them as his creatures, and he enjoins. Every one that asks in that manner, receives: every one that seeks finds; and every one who knocks for admission to his presence, is given to enter.

There is no intimation that it is only certain blessings that God thus promises to bestow in answer to prayer, or that only prayer for certain specific blessings, to the exclusion of others, is thus to be answered by him. Instead, the promise is that whoever asks shall receive, and whoever seeks shall find; which implies that they will be heard in reference to the particular gifts which they may ask. The only implied condition is, that they are gifts which they may lawfully desire, that are necessary to supply their wants, to shield them from dangers, to deliver them from evil, and to promote their sanctification and preparation for eternal life:—gifts which they may wish compatibly with their renunciation of the world as their portion, and the self-

3. The source of these gracious purposes towards his children ; the reason that he will thus answer their prayers,—is his fatherly affection towards them ; his infinite tenderness and love ; and his delight to relieve them in their sorrows and sufferings, and bestow on them the blessings which they need. Christ refers to the certainty which the affection a human parent bears to his child forms, that he will answer its entreaties for food, and by gifts that meet its necessities ; and employs that to exemplify the still higher certainty which God's gracious affection towards his children forms, that he will answer their requests by the gift of the blessings which they need. The reason that he will hear, forgive, and bless, thus lies in himself, and is as enduring and unchangeable as his being. The fountain from which his gifts flow is love—not justice. It is because he is infinitely gracious that he will thus answer supplications ; not because they are worthy whom he hears. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame ; he remembereth that we are dust."—Psalm ciii. 8–14. As, therefore, these are his gracious dispositions towards his children, they may ever approach his throne boldly, with the assurance that through the intercession of Christ they shall obtain mercy, and find grace to help in time of need.

4. The gifts he bestows in answer to their prayers are good gifts, such as meet their holy desires, such as they truly need. If they ask for bread, he does not give them a stone ; much less does he give them a scorpion-gift, that destroys instead of nourishing their life. If they ask to be delivered from overwhelming trials, he does not answer by pouring on them fresh storms of disaster and sorrow. If they implore extrication from the power of deceivers, oppressors, and deadly enemies of their souls, he does not respond by surrendering them to the torturing sway of

such foes, and leaving them to perish. He does not strike them with avenging frowns, and make their enemies instruments of his relentless wrath. That were to destroy, not to save ; to dash them with thunderbolts, not snatch them from destruction, and crown them with the tokens of his love.

5. He especially gives to them that ask him, the greatest of all possible gifts—the Holy Spirit. “If ye being evil know how to give good gifts to your children, how much more shall the Father who is in heaven, who is infinitely good, give the Holy Spirit to them that ask him?” And this wondrous gift, bespeaking at once the greatness of his condescension, his pity, and his love, draws in its train all others ; the protection and bounty of a gracious Providence, the renovation and purification of the heart, deliverance from the plots and rage of human enemies, and the machinations and malice of Satan ; and finally, the gift of a crown of immortal life.

What a wonder of divine love, that that unspeakable gift is thus proffered to each of us ; that we have but to ask it with an earnest and contrite heart, and all its immeasurable

inheritance, would be to receive from him the most important service that he could render him. It indicated, therefore, on the one hand, a blind devotion to wealth; and on the other, an utter indifference to the great subjects to which Christ's instructions related, and the salvation which he came to bestow. It was, accordingly, to show the error and folly of this judgment that Christ spoke the parable.

"And he spake a parable to them, saying: The ground of a certain rich man brought forth plentifully. And he deliberated with himself thus, saying: What shall I do? For I have not where to store up my fruits. And he said: I will do this. I will take down my storehouses, and I will build greater, and there I will store all my produce and my good things. And I will say to my soul: Soul, thou hast good things laid up for many years; take thine ease, eat, drink, be merry. But God said to him: Fool, this night thy soul shall be required of thee; whose, then, shall be the things thou hast prepared? So is he who lays up treasures for himself, and is not rich towards God."

The rich man, in his scheme of happiness, overlooked the consideration that his laying up fruits and stores for many years could not secure his continuance in life, and might, therefore, be no provision whatever for his future necessities. He forgot his dependence on God, and confined his thoughts to the enjoyments here, which his abundance, if possessed through a long series of years, might yield him. He acted the part of folly, accordingly, in two respects: on the one hand, he spent his time in the accumulation of fruits that were never in any measure to be enjoyed by him. Death removed him from his storehouses, and caused their treasures to be appropriated to others, on whose happiness he probably had never bestowed a thought. His toils, his prosperity, his rich accumulations, were wholly ineffective for himself. He might as well have stood still or contented himself with supplying his wants from day to day, as to have gathered good things for years which he was never to see. On the other hand, he made no provision for his well-being in that endless existence which was to follow his life here. Instead of the keen foresight, the far-reaching prudence, the eminent skill, with which he thought his scheme of life was marked, it was the work of utter folly.

He proceeded on a false calculation, wasted his labors, and plunged himself in endless misery. So is it with every one who employs himself in gathering the means of enjoyment here, but does not become rich with God ; that is, does not lay up treasure in his kingdom, by securing the salvation which his children are there to enjoy through their everlasting life. The parable thus exemplified the error of the man who applied to Christ to be put in possession of his share of the inheritance, as though that were the greatest favor that could be bestowed on him, while he totally disregarded the treasures of eternal life, which Christ made known and offered to his acceptance.

The parable teaches important lessons respecting the nature of covetousness, and the disappointment in which it issues.

1. It indicates what all observation verifies, that those who surrender themselves to the dominion of covetousness, or the eager desire to acquire wealth, surrender themselves to a passion that is never satiated. Most of the passions are cloyed by indulgence, at least for a period, and gradu-

be exercised. The means, it is held, give the right, and the right, it is not unfrequently assumed, makes it a duty. It is one of the most delusive and dangerous passions, therefore, because it invests itself with the air of a prerogative which industry, capacity, and success have acquired, and which weakness or a want of sagacity alone would forego.

2. Though such is the passion, those who are under its dominion very commonly persuade themselves that, when they shall have reached a certain point in their accumulations, they shall be satisfied, and give up the further pursuit of wealth, and devote themselves to quiet, pleasure, usefulness to their fellow-men, or a preparation for the life that awaits them beyond the grave. As the rich man promised himself that, when he had taken down his storehouses, and erected others that were capacious enough to contain a stock of good things for many years, he would devote himself to rest, and luxury, and merriment; so they flatter themselves that they shall, after a season of toils and accumulations, reach a measure of wealth that will equal their wishes, and then find themselves disposed to a less toilsome and less grasping life. What devotee of wealth, by whom the passion has long been cherished and nurtured, ever reached that point? As age advances, the taste and capacity for other pleasures die, and leave this to the sole dominion of the heart.

3. This restless and eager desire of "having more," if it does not directly violate the rights of others, is regardless of their well-being, and looks only to the gratification of self. It has no sympathetic and generous sentiments. It covets and grasps only that it may amass larger means for its own satisfaction; it goes on monopolizing and hoarding, though its accumulations are intercepted from others who stand in need of them, and are superfluous to itself.

4. He who finds that passion springing up in his breast, and justifying itself by the pretext of right and usefulness, or of preparation for a calm and happy old age, should instantly meet it with as specific and stern a resistance and repression, as he would any other passion that is at war with the law of God, and threatens him with destruction.

5. This passion cannot co-exist with the fear and love of God. It reigns only in hearts that are in alienation from

him, and under the dominion of evil. "No man can serve two masters ; for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other : ye cannot serve God and mammon." The disposition of the covetous towards God is ever that which the applicant to Christ displayed, who took no interest in the salvation which he proclaimed, but only asked to be put immediately in possession of the patrimony which his brother delayed to divide.

6. If successful in their schemes of accumulation, the covetous are yet disappointed of the happiness they anticipate from their treasures. They cannot consume their superfluous fruits if they would. Their nature is not changed by their success ; their powers of enjoyment continue circumscribed within the same narrow limits as before, however large the stock may be of the instruments of pleasure which they accumulate ; and when death comes, it comes as an enemy, and dragging them away from their treasures, their only means of happiness, consigns them to eternal want, and eternal self-reproach for their folly.

Besides, which of you can by being anxious, add one cubit to his age? If then ye cannot do the least, why are ye anxious in respect to the rest? Consider the lilies, how they grow; they toil not, they spin not: yet I say unto you, not Solomon in all his glory was arrayed like one of these. If God then so adorn the herbage which is to-day in the field, and to-morrow is cast into the oven, how much more shall he clothe you, ye of little faith? Seek ye not then what ye shall eat, or what ye shall drink, and be not of a distrustful mind. For all these things the nations of the world seek; but your Father knoweth that you need them. But seek ye the kingdom of God, and all these things shall be superadded to you. Fear not, little flock, for your Father is well pleased to give you the kingdom. Sell your possessions and give alms; make to yourselves purses that wear not out, an unfailing treasure in heaven, where the thief approaches not, the moth destroys not; for where your treasure is, there also will your heart be."—V. 22–34.

Such are the views and affections with which the children of God are to contemplate the wants of life. They are not to be anxious how they shall obtain food and clothing, as though God had made no provision for them. The question whether life is to continue—which is to be decided by God only—is of greater moment than the question what they are to eat is. The question whether they are to continue in the body, which is to be determined only by God, is of greater significance than the question what the body is to be arrayed in.

They are to regard the care which he takes of the ravens, which he feeds without their sowing, reaping, or having any storehouse of food, as indicating the care which he will take of them who are of so much higher rank than the fowls. This consciousness of their absolute dependence upon him for the continuance of life; that they cannot by anxiety add an hour to their age, should lead them to feel that he who sustains so intimate a relation to them, and upholds them from moment to moment by his power, will take an equal care to provide the means that are requisite for the support of their lives. Why should they fear that he who never intermits his attention to them, never with-

draws from them his upholding hand, will neglect to supply the food that is equally essential to their sustenance and activity?

They are to consider the beauty with which the various orders of the vegetable world are adorned, and regard it as indicating God's power to clothe them. Will not he who invests the grass and flowers which last but a few days, with such exquisite beauty, take care to furnish the requisite clothing to his own children whom he regards with infinite tenderness and love? How distrustful to doubt it! He knows all their needs and will supply them.

Instead of wasting their anxieties on these things, they are to seek the kingdom of God, the scene of the everlasting life of those whom he redeems, which he in his infinite love is pleased to bestow on them; for he will also confer on those who seek that, all the gifts that are needful for them in the present life. In place of hoarding their property they are to sell it, and appropriate it to those who need it, and lay up treasures that are exhaustless in the

5. It is God's good pleasure to give them that kingdom, and if their hearts and treasure are there, he will infallibly bestow on them all the bounties that are requisite to sustain them till they are summoned to its enjoyments.

6. What a contrast the immortal life of blessedness and glory, in which their choice is to issue, forms to the disappointment, the endless wants, and the hopeless misery in which the supreme love of this world terminates!

XXII.—THE DIFFERENT SERVANTS.

Luke xii. 35-48; Matthew xxiv. 42-51.

This parable is designed to exemplify the watchfulness and preparation for Christ's coming, which are enjoined on those who lay up their treasure in the kingdom of God. Christ had, in the discourse of which this is a continuation, commanded his disciples to lay up their treasure in that kingdom, assured them that it is the Father's good pleasure to give it to them, and told them that if their treasure was there, their hearts would be there also. He now directs them to be ready, and to watch for his coming, when he is to institute that kingdom in its glory, and give his disciples their inheritance in it; and then in the parable contrasts the happy consequences of that watchfulness with the fatal results of a disregard of his warnings, unbelief, and devotion to the pleasures of this world.

"Stand, your loins being girded, and lamps burning, and yourselves like men who wait for their lord when he shall return from the wedding, that on his coming and knocking, they may immediately open to him. Happy are those servants whom, when the lord comes, he shall find watching. Verily, I say to you, he will gird himself, and causing them to recline at the table, will attend and serve them. And should he come in the second watch, or should he come in the third watch, and find them so, happy are those servants. Now this you know, that if the master of the house was aware at what hour the thief was coming, he would watch, and not suffer his house to be broken through. Be ye then also ready, for in an hour ye think not the Son of Man cometh."

This part of the parable exemplifies the duty of his disciples to be ready for his coming. They are to be as thoroughly *prepared* for it, whether he comes in their time or not, as servants are who wait for their master, who is to return at what watch of the night they do not know, from a wedding, that instantly on his arrival and knocking they may open the door to him. And as those servants whom their lord finds waiting for him, whatever the watch may be when he comes, meet his approval, and are regarded as worthy to be treated as personal friends and guests, rather than as servants; so will the disciples of Christ, who are ever ready for his coming, meet his approval, and be treated as his friends, not as his slaves, and made partakers of all the blessings of his kingdom. And this continual watchfulness and preparation are dictated by prudence in respect to themselves, as well as honor to Christ. For, as a householder who knew that a thief was coming would watch, so as not to be taken by surprise; so the disciples of Christ, knowing that he is to come, and at an hour which they cannot clearly foresee, should, as a matter of prudence, be

heart must be there. If they are elsewhere, there cannot be a preparation for it; if it is regarded with indifference, there cannot. Christ and his kingdom must be the great object of desire; they must have the chief place in the heart, or instead of a readiness for his approach, it will be unwelcome, and bring disappointment and dismay.

And this preparation, it is apparent, was as possible to believers in the time of Christ, and the age of the apostles, as it is at the present time. It is not requisite to it that Christ should actually come during the life of those who cherish it; it is not requisite that they should regard it as certain or highly probable that he will come while they live—should their life be much prolonged. All that is needful for it is a belief that he is to come, a knowledge and belief of the ends for which he is to come, a supreme love of him, and desire of his kingdom, and the realization that the time of his coming is unknown, and may arrive unexpectedly.

On hearing this part of the parable, Peter asked whether it was designed only for the disciples, or was intended for all. And Christ responded by an exemplification of the duty as incumbent on the apostles, drawn from a head servant or steward of a household.

“And Peter said to him, Lord, dost thou speak this parable to us; or to all? And the Lord said: Who then is a faithful and wise steward, whom his lord places over his domestics, to give the allowance of grain at the time? Happy is that servant whom his lord on his coming shall find so doing. I say truly to you, that he will place him over all his possessions. But should that servant say in his heart: My lord delays his coming; and should begin to beat the men-servants and the maid-servants, and to eat, and to drink, and to be drunken; the lord of that servant will come in a day in which he does not expect him, and in an hour of which he is not aware, and shall cut him asunder, and assign him his part with the faithless. And that servant who knew his lord's will, and neither prepared nor did according to his will, shall be beaten with many stripes. But he who knew not, but yet did things worthy of stripes, shall be beaten with few. For of every one to whom much has been given, much will be required; and of him to

whom much has been intrusted, will the more be demanded."

In the former exemplification, the analogy was between the faithful servants of a householder and the disciples of Christ generally. In this, it is between the steward of a household, to whom the lord intrusts the care of his domestics while he is gone, and the distribution to the families into which they are divided of the food that is requisite for them,—and the apostles and teachers whom Christ was to place over the church, and charge with the communication to them of the knowledge and counsels that were needful for their guidance and support in their life as believers.

1. As the lord of the household, on departing, placed a faithful and wise servant over his domestics to direct their labors, and distribute to them the food necessary for the sustenance and comfort of their families; so Christ, on his departing, placed the apostles and others over his church, to rule them, and communicate to them the teachings, and give them the encouragements and supports that were

involve an exhibition of his great purpose to come and raise them from the grave in glory, of establishing his throne on the earth, of bringing all nations to submit to his sceptre, and of the reign of the risen saints with him here through everlasting ages.

3. As the steward who was found faithfully discharging the duties of his office when his lord returned, was made happy, and received distinguished rewards for his fidelity, so the faithful minister of Christ, who performs the duties of his office, and keeps his people in a preparation for the coming of Christ, will meet a gracious acceptance from the Saviour, and be crowned with eminent rewards in his kingdom.

4. As if the steward, instead of acting worthily of his station, gave himself up to luxury and excess, and ill treated and abused the servants who were placed under him, it would arise from his persuading himself that his lord was not soon to return; so if the ministers of Christ neglect the duties of their office, tyrannize over his disciples, and abandon themselves to worldly pleasures, it is because of their ceasing to realize the certainty and reasons of his coming and their accountability to him, and yielding to the persuasion that his advent is at such a distance that they may live with a supreme reference to themselves rather than him. The faithless steward was at once a sensualist and a tyrant. It has been generally characteristic of the great apostates in the sacred office that they have been corrupt and cruel; debased in their manners, and rancorous and malignant in their spirit; the great corruptors of men by their vices and their principles; and at the same time bloody persecutors and merciless oppressors.

5. As the faithless and cruel steward, on his lord's returning, was cut in pieces; so the minister of the gospel who disregards Christ's coming, breaks his laws, and abuses his power in the oppression of those who are intrusted to him, will meet the frown of the judge, and be assigned his part with the false and apostate.

6. His ministers will be held responsible for the trust that is committed to them, and will be accounted guilty in proportion as they have failed in their duty. They who consciously and deliberately neglect and pervert their office

will be punished as open and daring apostates ; they who sin ignorantly will receive a doom that is proportionate to their inferior guilt.

What a destiny awaits the great false teachers and tyrants of the church, to whom many souls have been committed to be instructed and nurtured for immortal life in Christ's kingdom, but whom, instead of leading to him, they have nourished in unbelief and worldliness, and enticed and dragged down to the realms of eternal death !

7. How sadly they mistake Christ's teachings who maintain that no such habitual reference to his coming and preparation for it are requisite, as he here enjoins ; who imagine that a belief in his speedy coming must be an insuperable obstacle to faith, love, and obedience generally ; and who hold that, in order to a disposition to make known the gospel to the nations, and a hope that he will make it the instrument in any measure of converting them, his advent must be regarded as at the distance of at least a thousand years !

ing and earnest study, to prepare themselves for the pulpit ; or opposed it as if it were tempting God to undertake to preach without a previous written preparation.

Usually, men of profound learning have preached written sermons, and ignorant men, who abhor study and reflection, yet not as nature abhors a vacuum, have eschewed all preparation for the pulpit, and have been earnest advocates of extemporary preaching ; and to them it has been necessary to refer to find illustrations of its superior advantages. We remember to have heard in our boyhood of a conversation between a physician, a member of a congregational society, and an exhorter of the Methodist church. The exhorter said to the doctor, r-e-d-e dont spell preach. The doctor replied, b-l-a-b dont spell preach. In this manner the comparative merits of extemporaneous and written sermons have been discussed—contempt has been returned for scorn. On the one hand, it has been assumed that human learning has been resorted to as a substitute for spirituality and religious zeal ; and on the other, it has been affirmed that a noisy harangue has been substituted for a sensible written sermon, which the preacher, on account of ignorance, could not prepare.

Educated people have generally preferred one mode of preaching and the more ignorant the other. It has been assumed by all, that written sermons not only are, but from necessity must be, the most carefully prepared, and the most adorned with a clear and logical arrangement and classic language.

Under such circumstances, it is impossible to tell what the influence of extemporary preaching would be in persuading men to be reconciled to God, and in indoctrinating them in the saving truths of the gospel, if men of study, of extensive erudition, would abandon the practice of reading sermons, and accustom themselves to that mode of preaching in which they could more easily adapt their discourses to the ignorance, prejudices, and modes of thinking, of their hearers. As connected with the subject, it has been objected to men of learning, that they present the truth in such a way that common people cannot understand them ; that their language is not so simple as that employed by the unlearned. This is not generally true. Sometimes

people excited by the noise and frantic appearance and earnest gesticulation of the preacher, think that he has extraordinary gifts as a public teacher, while they have not received from him one gospel truth ; and again they impute their own dulness to the religious teacher, and imagine that they have not been instructed because language has been employed which was beyond their knowledge.

The best educated ministers of the gospel are particularly distinguished for the use of plain and simple English, whereas unlearned preachers constantly give offence to a refined taste, by the introduction into their discourses of high-sounding and common words and forms of expression. In the place of clearly expressed thoughts and gospel truth, which are beyond their capacity, they astonish their hearers with words the meaning of which they themselves do not understand, and a sonorous pronunciation which is supposed to be indicative of great oratorical powers, and an earnest religious devotion.

The difficulty in understanding a well written discourse, therefore, does not arise from the cause to which it is generally attributed. Those who never read anything but news-

means of speech, and has given us the art of writing to meet a demand which oral communications cannot supply. Furthermore, it is worthy of inquiry whether, as there is a difference between the teaching of a living preacher and the books or tracts of those whose voice is silent in death, there is not also a like difference between preaching to people with the countenance and the eyes, by means of which the sincerity and earnestness of the speaker become visible, and reading to them a sermon written in private.

It may be objected, that it is impossible to introduce logical arrangement, classic diction, and impressive illustrations in an extemporaneous discourse. It is answered, that our best educated ministers have not faithfully tested this question; statesmen and lawyers have made the attempt, and have succeeded; and perhaps we may find a solution of the mysterious fact, that ministers of the gospel, though possessing great learning and distinguished for great ability in managing a controversy through the press, are nevertheless regarded as a stupid class of men, destitute of a commanding manly spirit.

We do not, however, propose to discuss this topic in this way. Our design is rather to make some suggestions relative to what is required in order that a man may be successful in extemporaneous preaching. We wish to be understood to mean by the word success, not the power to gain the praise of the multitude, or to make proselytes, but to give such a clear exhibition of the gospel, that even the unlearned may understand what is preached, and as will glorify God whether men are saved or lost.

L. Familiar acquaintance with the Scriptures is essential to success in extemporaneous preaching.

We refer, in this place, to that knowledge of the written word by which portions of it can be rehearsed from memory at pleasure, and not to an understanding of what is taught. A discussion of the latter topic we propose to introduce in its proper place. It is the peculiar business of the minister of Christ to teach the truth of God as it is taught in the sacred Scriptures. It does not become him to proclaim the sayings of men or his own speculations, which he may call philosophy, instead of the revealed word of truth. Let infidels, and those who think they can find a better way

than is given in the Bible glory in their own vain self-conceit, "deceiving and being deceived;" but it is a shame for believers in the divine inspiration of the Scriptures to walk in their crooked ways.

If it is the business of the minister of Christ to proclaim only the truth, as it is taught in the divine word, then, evidently, he can do this most effectually by making a free use of the very language of the sacred writings.

We know not how the thoughts we here propose to suggest may be regarded by others, but to us there is a mystery in the existence and use of human language, in investigating truth, and in communicating it from one mind to another, like the mystery of generation, and the growth of every living thing, from man to the lowest order of plants. Those who have thought upon the subject the most earnestly, are convinced that there was a reason for the introduction of all words into language based upon their peculiar fitness to symbolize a fact, a truth, so that they are appropriate, and not merely arbitrary signs of ideas. Language is a gift of God to man, a gift which the donor has not left it

takable index of national character. While man is so constituted that he by nature understands the use of language, words or other symbols are the appropriate emblems or representatives of thought. It was not without reason that the Greek *λογος* denoted truth itself, ratiocination, and the vocal sound which we utter when we would give a name to that which gives an oral expression to thought; for these things are related to each other by nature, and not merely arbitrary or conventional usage. When the Saviour said, "It is written, men shall not live by bread alone, but by every word which proceedeth out of the mouth of God," he affirmed, as we think, not simply, that men live by the truth, but by truth revealed in the Scriptures.

The Son of God is called the word, probably because he reveals the Father to man. Being God, he took upon himself our nature that he might ever be a days-man between us and God. We are able to gaze upon the glory of the invisible God when it shines in a face like our own; as through the human nature of Christ men are able to see the Father, and to obtain a knowledge of the divine glory. So also, by the aid of human language, we are able to apprehend the divine truth which God is pleased to reveal, so that it is both true that no man knoweth the Father but those to whom the Son reveals him; and also the words which Christ has spoken unto us are spirit and life. If, therefore, the communication of the saving truths of the gospel are made known to us in the sacred Scriptures, it is obvious that the words and forms of speech which God has chosen as the medium of giving to man a revelation respecting himself, are best suited to the object for which they are used. If man could not, by reflection, find out revealed truth, it is very certain he cannot express, in a more intelligible and forcible manner, that truth, than that employed by the Holy Ghost. Whether we do or do not have true and definite thoughts of God, of Christ, or his gospel, without the aid of Scripture language, it is certain that the truth makes the deepest impression upon us when we associate it with the very words of the sacred Scriptures. And it is also true that when our conceptions of divine truth are very distinct, Scripture language is, as it

were, in the mouth, while that which it reveals is in the heart. As that language is the best which presents the subject the most clearly, we ought to presume that by an essential departure from the words of Scripture, the truth would be concealed from the minds of many. What is suggested here is by no means peculiar to the sacred writings. Every department of learning, whether of poetry, law, history, metaphysics, or natural and exact sciences, is most successfully studied when presented in appropriate language; and it is even very reasonable to suppose that, inasmuch as many of the facts taught in the Bible could never have been known by men if God had not revealed them, he so guided those who were inspired by him that they employed the most appropriate forms of speech in giving utterance to the divine communications. Indeed, we may affirm that, according to the clearness of the conception of truth, so will be the language by which it is expressed; and as God is the author of the truth taught in the Scriptures, he has caused it to be published in a manner agreeable to its nature. So the words of the Bible are

persons find it difficult to announce their dogmas in the exact words of the Bible. They moreover clearly show anxiety lest, by frequent quotations from Scripture, their sentiments will become odious. Their sermons prove that there is no more harmony between their false opinions and the language, than with the truth of the Bible. If any person wishes for an illustration of this statement, I would refer him to the writings of a New England minister, second to no other of all who in later days have denied the orthodox faith. There is a fundamental cause for the unwillingness of such persons to admit the plenary inspiration of the Scriptures. It is also true that all persons with small attainments in divine knowledge make but little use of the Scriptures in their public discourses. On the other hand, the sermons or writings of those who have drunk deep at the fountain of divine truth abound in quotations from the Bible, so apposite and connatural to the thought that they awaken the most lively interest or produce a deep religious feeling in the hearer or reader. These passages from the words of inspiration, in human discourse, are as if radiations from the Sun of Righteousness, or scintillations of an undying endless life. The writings of such men as Calvin, and Howe, and Edwards, awaken in the minds of devout men a deep and abiding interest in the things of Christ, and at the same time give a pleasurable entertainment not surpassed by any human composition. Why is this? One may say because they were elementary writers—leaving the mere forms of truth, they conduct you to the very presence chamber of truth itself. But how did they obtain this faculty of grasping the living elements of truth, and by what means were they able to do it for themselves, and how have they aided others in the enjoyment of the heavenly feast? To use an explanation, for which, I think, I am indebted to a suggestion from the writings of Plato, they rejected the literature and speculations of the pretended philosophers as bewildering rather than enlightening the mind, and fearing to attempt to look directly at truth lest they should be made spiritually blind, they studied diligently the sacred Scriptures, and while they adhered strictly to the principles of interpretation, and received the obvious and necessary meaning, imperceptibly the truth found a place in the heart

as well as in the understanding, and became a part of the new man begotten by it. They seem not to have searched for Scriptures to prove or illustrate their positions, but were rather irresistibly inclined to use the very language of inspiration, as being a perfect form of speech through which to give utterance to truth respecting the being of God and his dwelling with men. Take from their writings their quotations from the Bible, and they are a body without the living soul—noble in form, and beautiful in outlines, but the living power is not there. Let any person examine an abridgment of Edwards on the Affections, in which very much which is quoted from the Scriptures is left out, and he will have a painful illustration of the truth of our statement.

There is higher authority for the use of Scripture language in the presentation of religious truth. If any person will compare the New Testament with the Old, he will be interested in the fact that very much of the former is found in the latter. The teachings of Christ and his apostles abound in quotations from the Old Testament. They introduce the sacred writings to prove or confirm what is given

the conscience, he must of necessity be unable to arrange previously those Scriptures, by means of which he can in the best manner bring out the truth, and fasten it upon the minds of his hearers. And we would here suggest, that, in true preaching, the thoughts flow from the Scriptures as from a fountain, rather than from the darkened understanding or reason of man. And there is a difference between enunciating the truth of the divine word, and making a declaration of what we affirm to be truth, with an appeal to particular Scriptures to prove our position. This distinction should be recognised in written as well as in extemporaneous sermons, and also in theological studies. The true knowledge of God begins in a knowledge of his word. Hence it is necessary that the Scriptures be transferred from the written page to the mind, that they may be ever present, presenting to the inner man the image of God in Christ. Let people say what they may respecting the comparative uselessness of a knowledge of the very language of the Bible, provided we retain in the mind the substance of truth,—it is nevertheless true, that divine truth clings to the divine word as the light does to the sun. We have our clearest and most precious views of God in Christ when we think of him using in our own minds the very words of inspiration.

The preacher of the gospel should have a very extensive knowledge of the Bible. Some men, whose acquaintance with the Bible is very limited, have the reputation of being able to quote from memory very much of the Scriptures, because in their sermons they make frequent allusions to them, referring to chapters and verses. Though they preach often, they give utterance to only a few thoughts. Whatever passage may be called the text, the same sermon in substance will be presented, which has been preached hundreds of times, containing the often-repeated Scriptures. The preacher of the gospel should use his best endeavors to declare the whole truth, and in its different relations, and in the manifold forms exhibited in the divine word, so that it may be addressed to every man's conscience. Accordingly, he should be able to refer to those portions of the sacred Scriptures which will in the best manner prove or enunciate his sentiments or thoughts, and will be readily

understood by his hearers. His familiarity with the word of God should enable him to refer to it as occasion requires, and it should be to him as the words of his own language which he uses in ordinary conversation. An effort to call to mind a word, a phrase, or a passage, in extemporary preaching, will confuse the preacher, and be displeasing to the hearers. That only can be used profitably, which has been searched out, treasured up in the memory, "*and pondered in the heart.*" The extemporary preacher must even yield to his habits and manners, however ungraceful or uncultivated they may be; for one thought only must possess him, to enunciate his subject so clearly, and with such divine authority, that his hearers will be convinced and converted, and sanctified, and that God may be glorified in the proclamation of his everlasting gospel.

II. Facility in apprehending the true meaning of the sacred Scriptures is essential to success in extemporary preaching.

It is not enough to know what is written, and to be able to refer to it at pleasure. The minister of Christ should be

be readily appreciated by all who have a consciousness of their need of them.

We wish in this place to speak of the distinction between that knowledge of the Bible by which it may be so referred to, that it shall become its own interpreter, and an ability to repeat portions of it without knowing their import.

We once knew a minister who could rehearse nearly verbatim very much of the Bible, and could, from memory, name the chapter and verse where particular portions could be found. He might have been considered, with much propriety, a walking concordance. We were asked by a young man to state our opinion of him as a preacher. Being unwilling to speak disparagingly of a brother minister, and especially to one who gave no evidence that he loved Christ, we answered: "He introduces much Scripture into his discourses." The young man was more unreserved in giving his opinion. He said the preacher reminded him of the boy who, when asked why he stood throwing stones into the woods, replied that he supposed there were birds in there somewhere, and perhaps he should hit one.

If this is the fault of the ignorant, learned men sometimes fall into another which hinders their usefulness. It is this. They introduce into their sermons elaborate discussions of the rules of interpretation; refer to the comments of various authors, and, perhaps, astonish their hearers with a show of extensive learning. But they are not interested in his discussions, and when he has reached his conclusion, they are either asleep or weary in their seats. The masses, to whom the gospel is preached, are untaught in scholastic learning, and unaccustomed to long processes of reasoning; yet they have those powers of understanding, by which they can apprehend divine truth when it is presented to them in the direct form and simple style of the inspired word. As far as possible, the truth should be so preached to them that, by one act of mind, it may be understood. They need to perceive it as a first principle, which is immediately known to be true. The truth of the word of God will be seen, and its aptness appreciated, when, by its exact correspondence, it enunciates, illustrates, and proves the doctrine or duty which the speaker wishes to impress deeply on the mind of his hearers. It cannot, we think,

have escaped the observation of reflecting persons, that those public speakers who make bold assertions, gain the credit with the multitude of being eloquent, learned, and profound, while a lengthy argument, however logical, will be received with the utmost impatience. The reason of this is, men are not able to trace the connexion between the premise and the conclusion in the demonstration of a proposition, or are unwilling to do it, if they can. As we are sinners, we are naturally indolent. Furthermore, we are naturally unwilling to admit the truth of the gospel of Christ. It is, therefore, an attainment earnestly to be sought after by the ministers of the Lord Jesus, to be able to so teach the word that it will be commended to every man's conscience, in the sight of God; so that it may be fixed in the mind as "a word fastened by the master of assemblies," by the direct and authoritative, "thus saith the Lord," instead of being brought out as the conclusion of a correctly formed syllogism.

It is a mistake that "a man of small abilities can be an instructor of the foolish, a teacher of babes." To bring the

The object of preaching is to persuade men to become reconciled to God, through the truths of his word. It is not to excite in them a religious feeling. Many of the heathen have much religious feeling, are terrified with religious fear, and rejoice in religious phrensy. Neither is the object of preaching to proselyte men to a formal Christianity, or to increase the number of communicants in a particular church. The minister of the gospel seeks to preach Christ and him crucified to sinful men, with the hope that through a belief of the truth they may be saved.

The Bible is everywhere consistent with itself, but yet it contains many seeming paradoxes, many apparent contradictions. By accommodating many texts to what would seem to be truth, according to the deceived mind of depraved man, the laws of language must be violated. Hence, there ever has been a contest between philologists and metaphysicians, and men of science; and each man has within himself the principles of language and speculative faculties, the one greatly injured, and the other, in respect to many things, perverted by depravity. It is only when the mind is renewed that these faculties unite in receiving the truth on the divine testimony; and even then the pride of speculation must be humbled to receive, as undoubted fact, truth which is made plain, as plain and as certain to a child as to the philosopher or man of science; and even then men are liable to give to Scripture the meaning which a deceived heart would think ought to be, instead of inquiring what is. So long as there is corruption in the heart, there will be blindness of mind—a blindness which will cause men to imagine that by looking at the dark and turbid waters of their perverted minds, they can determine what Scripture teaches better than by yielding to the plain and obvious teachings of men infallibly inspired of the Holy Ghost.

Another fact should be stated in this connexion. If, in interpreting Scripture, we regard only the words and their relations to each other, in the sentence in which they stand, without any reference to the truth which it was designed to teach, as shown by the context, we should find many contradictions in the Bible. The sacred writers do not guard themselves against cavillers or small critics. It is written,

“answer a fool according to his folly;” and again, “answer not a fool according to his folly.”

A preacher of the gospel should never teach heresy, nor contradict himself, and yet he should not confine himself to a few favorite and well studied topics, but should, as far as possible, present to his hearers all revealed truth. In doing this, he should adopt the Scripture method of speaking frankly. He should not shun a plain declaration of truth to avoid criticism. Were he to write his sermons, he could examine doubtful interpretations, and guard against giving utterance to unsound statements. But in animated extemporaneous sermons, he must be able to determine, as quick as thought, whether a sentence contains a true or heretical statement—whether it harmonizes with, or opposes Scripture truth—whether it is authorized by a divine revelation—or whether it expresses a fancied truth of his own discovery. He should ever have a consciousness that what he is treating is truth plainly taught in the Bible, and that what he now states is not a contradiction of what he may have previously

and is sustained by a legitimate interpretation of every text. So that he who always so speaks that he keeps himself within this system, will not be guilty of perverting the Scripture; and on the other hand, a man may never fear of compromising his orthodoxy so long as he adheres strictly to just principles of philology. That a preacher, therefore, may be ever ready to discuss any religious topic, to enforce the sentiment of any text of Scripture with care, with freedom, with boldness, he should well understand that system of religious truth which is comprised in the sacred Scriptures. This is possible; nay more, it is not difficult to attain unto this knowledge, provided man seeks it from the word God, instead of looking for it in the writings of philosophers or in his own reason.

IV. A familiar acquaintance with the principles of metaphysical reasoning and a knowledge of mental phenomena, are essential to success in extemporaneous preaching.

Metaphysical discussions are generally to be avoided in the pulpit. Truth should be presented to the minds of men in the concrete or living form. The preacher of the gospel should not make a vain show of his learning or mental discipline, but so use his intellectual attainments, that he will bring out the facts of revelation in so clear and forcible a manner that the thoughts of his hearers will be wholly occupied with his subject, even forgetting the speaker.

As we said of the principles of language, that men have them as a part of themselves, so all men are by nature metaphysicians. The unlettered farmer, or mechanic, or seaman, is as truly a philosopher as a Bacon or a Locke. The difference is, one has meditated on his own attributes, given names to different faculties and phenomena, and inquired into their proper sphere of action; the other has not. One has a system, and is able to determine what belongs to it and what lies beyond it; the other forms a judgment of a proposition according as it appears to him, without being able to give a reason for his opinion. Though he has all the elements of a system, he has not arranged, classified, and given names to them, just as many good writers are excellent grammarians, although they have never studied grammar. They cannot employ terms of art in discussing gram-

matical principles; they can only say one sentence is good language, and another is not.

The question may arise here, of what use is a knowledge of metaphysical reasoning if faith must rest entirely on divine testimony? And it may have been a subject of wonder that those theologians who have been the boldest and most uncompromising asserters of the supreme authority of the Scriptures, interpreted according to the terms of language, have notwithstanding been the best, most acute, profound, and scientific metaphysical reasoners. There is another fact, similar to this: the opponents of the orthodox faith have urged that it must be unfriendly to virtue and practical piety, because, by maintaining the sovereignty of God in all things, and the impotence of the depraved will to good, it discourages those who would live holily, and encourages the wanton, furnishing them the plea that they are compelled to act as they do. But in the history of opinions, we learn that the speculation is vain; for those who are the most perfectly orthodox, according to the Calvinistic or Edwardian system, are the most virtuous and Christ-like, delighting

the conduct of the man be. In a word, while the sacred Scriptures were given to reveal God to man, they at the same time reveal man unto himself; and while they teach us that the just shall live by his faith, they make man acquainted with what he can, and what he cannot know; and while they enjoin upon us the superior obligation of having perfect faith in the Divine testimony, it brings out into the clear sunshine our attributes as intellectual and moral beings, and their relation to each other; and have so interwoven the account which they give of them with the doctrines respecting God, which they reveal, that they are both received and treasured up in the mind at the same time. There is, therefore, nothing surprising that Jonathan Edwards and Leonard Woods were great metaphysicians, for they studied the character of man by the light which the revealed glory of God gives, and not by the pitchy torch of depraved human reason; accordingly the word of God is revered as of supreme authority, whether it reaches things which can or cannot be comprehended.

We will now suggest some reasons why a preacher of the gospel should be accustomed to metaphysical reasoning.

1. Metaphysical studies train the mind to minute investigations, to observe differences where there is a seeming agreement, to separate permanent and essential facts from their accidents or adjuncts, and to classify and arrange, and comprehend by general terms, facts which are related to, and depend upon an attribute belonging to all. We might give many illustrations of the importance of what we have stated under this head, did our limits permit: we will, however, briefly say, that men see contradictions in the Bible, because they do not carefully observe how the meanings of words are modified by the subject, or because they do not discriminate between what is stated as a fact and what is commended as a duty. Men are heretical, because they do not recognise the relation between a good heart and an appreciation of divine things; because they do not distinguish between what may be known by intuition or deduction, and what must be learned by faith. They hold to conflicting opinions, because they have not been accustomed to observe the relation of facts to each other, constituting one system united by one central truth.

2. A minister of the gospel should be a metaphysician, in order that he may refute the enemies of truth.

In the days of Jonathan Edwards, the orthodox faith was opposed by men of distinguished ability, but they did not employ scripture arguments against it. An attempt was made to show that it was at war with fact respecting human ability and human liberty, that it made man a passive being in the hands of an unrighteous God. Mr. Edwards was pre-eminently a scriptural preacher. The divine word was his supreme, his only authority in faith and duty; so he believed and so he taught. He was not afraid of the consequences of interpreting the Scriptures according to the unalterable rules of exegesis. The enemies of orthodoxy would scoff at a doctrine derived from the Scriptures thus interpreted, and appeal to reason and individual consciousness, and declare that the language of the Bible must be accommodated to their authoritative dictation. Mr. Edwards met them on their own ground in a work which no one of their school could answer; they were completely routed. The apostle Paul, when opposed by metaphysical objections, gave an-

respecting them personally, rather than what abstract truth it presents belonging to the race. He should enforce upon the individual what is true of all. In doing this he must be able to seize hold of the elements of Christian doctrine, and show them to men. He must take the sinner with one hand, and the lamp of divine truth in the other, and descend into the dark cavern of the human heart, and point out to him the evil and wicked passions, which as venomous serpents and unclean birds cluster there. He must also make him acquainted with his lost condition, his need of a Saviour, and dependence on divine wisdom and strength; and through the Bible he must point him to Christ the only Saviour, and the Holy Spirit the only regenerator and sanctifier of the soul. To do this he must be accustomed to follow up the streams of iniquity to the fountain head, and to contemplate the wickedness and ignorance of men by contrasting them with the power and wisdom of God. He must be familiar with the fact, that by faith and not by reason we enjoy the benefits of what God has revealed to us respecting himself.

4. By an acquaintance with metaphysical reasoning, the minister of Christ will be able to discover the boundary between what belongs to reason, and what is revealed to faith alone. To be able to do this, is essential to the successful study of theology. To be able to make others do it, is a qualification to be earnestly sought after by the preacher of righteousness. He should furthermore be able to understand and explain to others the influence which depravity has upon the powers of the understanding, and to elucidate the fact, that a knowledge of divine things requires appropriate spiritual affections.

If these suggestions are true, they are specially important to an extemporary preacher. His mind should be so trained, that he will be able to use his knowledge as it is needed, without premeditation or previous arrangement. He has no time to correct an erroneous statement, to elaborate a thought not sufficiently digested. He cannot consult approved authors, and moreover he must not hesitate; the words must flow in a continuous stream, and his reasoning must be clear, profound, convincing, and his thoughts scriptural. His words also must be well chosen, so that he

will at the same time instruct the ignorant, suggest important thoughts to the educated, and foil the adversaries if they should think to catch him in his discourses. It may be easy to interest children in what is simple and pleasing, to suggest truth to those who delight in intellectual pursuits, to gratify a taste for elegant literature. But it is not a very easy thing to so preach the doctrines and precepts of the Bible, which on account of their mysterious character and relation to the mind and heart, and of the depraved disposition of men, are hard to be understood, in such a manner, that all, whether learned or unlearned, wise or stupid, will be constrained to give them a most earnest attention. That a minister of the gospel may succeed in doing this, he must be so accustomed to reflection, to the study of man, his character and wants, that he shall make himself familiar with the word to be preached, and the necessities of those to whom it should be preached.

We shall omit to introduce in this place as an independent topic, the importance to the minister of Christ, of that discipline which is obtained by a study of mathematics and

in the presence of an assembly, but being unwilling to attempt to tell from whence, and how they are awakened, or roused up, or to define them adequately, we shall only refer to their influence in enabling him to speak well, and to convince or persuade his fellow men.

First. The emotions of the orator give unwonted strength and vivacity to the body.

If the orator, just before he arises to speak, is drowsy for want of sleep, or weary from disease, or excessive labor, or infirmity, or even if he is afflicted with bodily pain or mental anguish, as soon as the excitement comes upon him, he is no longer sleepy, or weary, or sensible of weakness or pain. He enjoys a flow of animal spirits, which are vivifying, invigorating, pleasing. He is strong, elastic, and animated with an unnatural energy.

Second. The emotions of the orator inspire him with boldness. A man naturally timid, may be as bold as a lion while speaking to a popular assembly; not unfrequently, men, who are so timid that they scarcely dare to speak in the presence of a few friends, who would about as soon die as to say a word which would wound the feelings of any person, and who lose all presence of mind when undertaking to discuss a question in private, have an almost unnatural courage when speaking to a multitude; and indeed many of the most distinguished orators have been miserable cowards. But the excitement to which we refer, drives away fear, and gives such boldness, that the sharpest rebukes are administered without any trepidation, the most intricate questions are discussed without any apprehension of a failure, or of being refuted by an opponent.

Third. The emotions of the orator invigorate all the powers of the mind.

They quicken the memory, so that all previous knowledge is at command; give strength and acuteness to the perceptive powers, so that subjects which are obscure are clearly understood; call into activity the reflective or reasoning faculties, so that the relations of things are clearly seen, and the connexion between the premise and conclusion is comprehended at a glance; and render the judgment accurate and just in its decisions. These emotions also stimulate the social and moral feelings, when the orator is addressing his

fellow men on subjects of a moral or religious character. In a word, they give the utmost energy to the whole man.

We wish to be understood as speaking now of what is naturally belonging to the good and the bad, the regenerate or unregenerate, yet possessed only by those to whom God has been pleased to give it. For we do not think that every man could be an orator. We would guard against a mistake which is often made, of attributing to grace and the immediate aid of the Holy Spirit, what belongs to nature. A similar mistake is made when men confound their love of excitement with love to good and goodness. A wicked man may have the emotions of an orator even when speaking on religious subjects, and then he will appear to be and really will be, at the time, very zealous. But this is not the zeal awakened by love to God and man. The energy of such a man is not the energy given by the Holy Spirit. The good man also has these natural emotions, and he should know how to distinguish between them and those feelings which are under the control of the

should speak rather of the effects of that assistance which God gives to the minister of Christ while preaching his word, than to define its nature or describe its operations.

We apprehend that we should distinguish between the Spirit of inspiration imparted to the prophets and apostles, and that assistance which he gives to the preachers of the word. The former we apprehend has no necessary connexion with personal holiness—the latter is intimately associated with it. The prophets did not understand by the Spirit of inspiration the import of what was uttered by them. By the aid imparted to the ministers of Christ, they have a clear understanding of the word which is preached by them. In the one case the word is put into the mouth, in the other it is written on the heart. The prophet was inspired to speak or write, what was unknown before it was revealed. The preacher is aided in proclaiming these messages of mercy and grace, the power and saving effect of which he has felt in himself.

On the other hand, the emotions of the mere orator are natural. He is earnest because his natural attributes are awakened and invigorated. He is pleasurably affected because he loves excitement. His zeal makes him think that what he says is true, and his eagerness to succeed in persuading, and bringing others into a state like his own, and the excitement of social qualities, give him the appearance of earnestness for the good of his fellow men. But when the excitement is past, he and his hearers fall back into their accustomed state.

The minister of Christ, while assisted by the Holy Spirit, is inspired with an earnest love to God connected with profound reverence; with love of the truth, and love to man. By the first, the natural pride is awed into subjection, and a devotion to the authority and honor of Jehovah is awakened. The preacher is solemn, because he speaks in the presence of God and in his behalf. He is fearless, not merely because of natural emotions, but because those emotions are controlled and strengthened by the fear of the Lord. He is earnest, because he is delivering the messages of his Sovereign. His countenance beams with love, because the spirit of Christ is in him. By the second, he is prompted to declare what he sees to be true. He loves the

truth. At times his heart swells with emotion, because he sees the divine glory in the heavenly messages he is proclaiming. If by his natural excitement all his natural powers are quickened, by his earnest love of the truth, now awakened by the divine presence, he beholds that which the natural "eye hath not seen or ear heard, or hath entered into the heart to conceive." And if he cannot add to the significance of the words of the sacred Scriptures, or use others more appropriate, his earnestness speaks a language which, by the divine blessing, reaches the heart.

By the third, he stops not in his desire to embrace, his soul yearns for the conversion and salvation of his hearers. The Holy Spirit, producing these holy affections in the mind, by which all the natural attributes are controlled, gives to the minister of Christ that assistance which he needs in faithfully preaching the word. And we think we should not speak of a divine assistance, as separate from the indwelling of the Holy Ghost, by the word and sanctifying the soul. We think we are admonished to take this view of the subject from the following Scripture: "He that hath my

that with zeal and religious power without knowledge and piety, a preacher stirs up wild and even fierce emotions, which cause men to rush into extravagances which are a dishonor to religion and to mankind. Often have such men hurried nations into fierce and destructive wars, urged fanatics and bloody men to vex, to smite, and to kill their fellow-men, vainly imagining that in this wantonness they are doing God service.

In modern times the influence of men with such apparent zeal and distinguished natural gifts for public speaking, but without a knowledge of the Bible, unsound in theology, and incapable of appreciating sound reasoning, has been seen in remarkable religious excitements, which have replenished the churches with members who have dishonored Christ and his church, and made men sceptical respecting the truth by their unchristian lives.

The influence of the extemporaneous preaching of unlearned men has discouraged the study of the Scriptures, and has to a considerable extent produced an alarming ignorance respecting the doctrines of the gospel. As we have stated in the first part of this essay, most extemporaneous preachers have been ignorant—destitute not merely of common learning, but also of a comprehensive knowledge of the Scriptures. Having a knowledge of only a few Scripture facts, and those being so isolated in their minds from those to which they are related, that they cannot be clearly understood, they have preached only a few sermons. It makes no difference what the text is, the sermon will be the same. So true is this, one could very well give the substance of a sermon which he had not heard, or without knowing on what text of Scripture it was assumed to be based. These preachers tarry but a short time in any parish. They change places with each other after a year or two years' residence. But the people have substantially the same sermon, for nearly all of their preachers are accustomed to speak on the same familiar topics. They are not instructed. They have the same exhortation from sabbath to sabbath, varied only by the peculiarities or idiosyncrasies of the preacher. It is a common saying that the stream will not rise higher than the fountain. The religious knowledge of the people will generally be inferior to that

of the religious teacher. Hence when religious teachers are ignorant the people will be more ignorant; and it is a fact greatly to be lamented that in this day, in which men make their boast of many Bibles and religious books, the great majority of even the members of our churches have become ignorant of the first principles of the doctrines of Christ. This is true not only in the societies which have such ignorant preachers, but to a great extent in other communities.

We apprehend that this sad state of things has been produced in a way which we shall now attempt to describe.

Extemporary preachers have had the power of awakening an interest among their hearers. They have gathered around them crowds who have been disposed to attach themselves to what have been called Holy Ghost preachers. Those who read sermons have been despised, and with contempt for them has arisen a strong and unconquerable dislike to a thorough study of the sacred Scriptures. Hence to accommodate themselves to the age, and as they supposed its necessities, doctrinal preaching and all subjects which are understood only by thinking persons have been

them the great facts of Scripture. If he shall do this, he will be an able minister of the New Testament.

We will add, in conclusion, that if our most able and devoted ministers would accustom themselves to extemporaneous preaching, they would, in our opinion, do more good in persuading men to become reconciled to God. We believe they would counteract the influence of ignorant men destitute of the knowledge of the divine word and of the spirit of Christ. We are all aware that people are best pleased when they hear extemporaneous sermons. If there are exceptions, they are occasioned only by the opinion that an extemporaneous sermon cannot be able, sound, or doctrinal. We wish that more of our ministers would make an attempt at this mode of preaching. They will dread to undertake it, and will often think that instead of a sermon they have only made a noise, and in allusion to it say over to themselves, b-l-a-b. But nothing can be done without an effort, and every great work is attended with difficulties, which will at times cause misgivings in the boldest heart. But we leave this subject, as we only wished to present some suggestions worthy of the consideration of those who would prepare themselves for extemporaneous preaching, and also of those who think this mode of preaching requires but little preparation.

ART. V.—THE NEW DISPENSATION.

THE Scriptures indicate that great and momentous changes are to take place in God's administration over the world, at the commencement of Christ's millennial reign, when all people, nations, and languages are to become obedient to his sceptre. They everywhere represent, in the most specific and emphatic manner, that the days that are immediately to precede that epoch are to be the last days of the present dispensation during which Satan, the prince of the power of the air, exerts a predominating sway over men; the great systems of idol-worship and false Christianity prevail; the evil continue mixed with the good, like

tares with wheat ; and the malign principles and passions of the wicked are left to work out their character and fruits, and show that men are in reality in that alienation from God, and need of a gratuitous salvation, which Christ's intervention represents, and makes the ground of his redemptive work. They expressly represent, also, that the former things—sorrow, pain, crying, and death—are then to pass away, and all things are to be made new ; and specify among the former things that are thus to pass—the reign of the apostate and persecuting powers of Christendom, the systems of idolatry and other false worships, the tempting agency and presence of Satan, ignorance, and delusion ; and they indicate also a number of the new things that are then to take place, such as the personal coming and reign of Christ in glory, the resurrection of the holy dead, and reign with him, the restoration of Israel, the communication to all nations and individuals of the knowledge of Christ, their universal conversion, and the discontinuance of wars, violence, and evils of every form,—which show that the administration that is then to be instituted, will differ very widely from the pre-

Spirit will still be the sole renewer and sanctifier of the redeemed, and far more consciously to them, and with far more resplendent displays of his power, wisdom, and love, than now; and the gospel will still be the glad news of salvation, and its truths the great instrument, in the influences of the Spirit, of convincing, enlightening, and purifying the heart, and kindling it with the holy affections which are the fruits of his agency. But it will be a new dispensation, because, on the one hand, of the perfect exemption which the race are then to enjoy from the tempting arts of Satan, and of cruel and wicked men; and on the other, of the presence of Christ, new and higher means of instruction and impression, and the immeasurably more copious and efficacious influences of the renewing and sanctifying Spirit, by which those means are to be applied to the illumination and transformation of men. In these relations, it will be far more emphatically a new dispensation than either the Mosaic or Christian was in regard to that which preceded it. Its peculiarities will be much more numerous and important; its influences will be far more extensive. The Mosaic dispensation was confined in its design and effect almost exclusively to the Hebrews. The Christian has, in fact, been confined almost absolutely to the nations living within the limits of the ancient Roman empire, and those that have intermixed with or sprung from them. On the vast population of Central and Southern Africa, of Eastern and Northern Asia, of the islands of the Indian and Pacific oceans, and the numerous aboriginal tribes of this continent, scarce a ray of its light has ever fallen. The new dispensation is to pour its effulgence on every part of the globe; is to exert its life-giving power in every human breast.

That the most important changes are to be introduced in the administration of the world, at the time when it is thus to become the scene of Christ's kingdom, in contradistinction from the kingdom of Satan and of apostate and hostile men, is taught in a great number of passages. Thus it is shown in the following vision of Daniel, that at the time that the nations of the earth are to become the subjects of Christ's sceptre, he is to come in the clouds of heaven, and be invested with the dominion of the world, the powers

denoted by the beast of ten horns are to be arraigned and destroyed; and the saints of the Most High, whom the little horn had prevailed against and worn out, by persecution and martyrdom, are to take the kingdom, and reign with him for ever and ever.

"And I continued looking until the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was the fiery flame, his wheels burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered to him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I continued looking then because of the great words which the horn spake, I continued looking until the beast was slain, and his body destroyed, and it was committed to the burning flames.

"I continued to look in the visions of the night, and behold one like the Son of Man came with the clouds of heaven, and he advanced to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that

shall be diverse from those that preceded, and three kings shall be subdued, and he shall speak words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand for a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Chap. vii. 9–27.

Here the great events that are symbolized, are represented as contemporaneous with or of the same great epoch as the conversion of the nations. The period when all people, nations, and tongues are to pass under Christ's rule and serve him, is the epoch of the session of the Ancient of days in the air, and the judgment and destruction of the civil and ecclesiastical powers symbolized by the wild beast. It is to be of the same period also as the coming of the Son of Man in the clouds of heaven, and investiture with the dominion of the world, that all its people and nations should serve him. It is likewise to be of the same epoch as the reception of the kingdom by the saints of the Most High, who are thenceforward to possess it for ever and ever. The institution of the rule on which Christ is to enter at his investiture with the dominion of the earth, here foreshown, is not to commence anterior to the destruction of the hostile powers denoted by the wild beast; for the eleventh horn, which made war with the saints, is to prevail against them until the Ancient of days comes, and judgment, that is, judicial authority, is given to the saints of the Most High, and the time arrives that they are to possess the kingdom. The reign of Christ and the reign of the beast are not to be contemporaneous; but the reign of Christ is to follow that of the beast, and to commence when his career ends. In like manner, the conversion of the nations to Christ's rule is not to precede his coming in the clouds of heaven and investiture with the dominion of the world. Why should he be invested with the sceptre of the earth ages after it has been his kingdom and yielded to his sway? But he is to receive the earth as his kingdom and be invested with authority over it

as the Son of Man, in order that all people, nations, and tongues *may* serve him. Their obedience is to be the consequence and work of his sway; not his dominion and sway the consequence of their conversion and obedience.

Here is then a clear and indubitable revelation that, at the time that all nations are to become subjects to Christ, he is to institute a kingdom on the earth that is to be unlike any that previously existed, and enter on an administration that, in form and efficiency, will differ very essentially from any that preceded it. It will be ushered in by the destruction of the powers denoted by the wild beast, and by his coming in the clouds of heaven, receiving the earth as his kingdom, and causing all its people and nations to submit to his sceptre; and it will be marked by his personal reign over them, by the reign with him of the saints of the Most High who had been persecuted and slain during the power of the beast; by the conversion and obedience to him of all nations and tongues; and by a continuance for ever; and these and other great measures revealed in other prophecies, which are to be adopted at the same period, are emphati-

will then be no conspiring and bloody monarchs, not only in the ten kingdoms ruled by the beast, but, as we learn from other prophecies, in no part of the world, Isaiah ii. 4-18, who will employ themselves in making war on their fellow men, slaughtering them, crushing them with oppression, and enticing or forcing them to apostatize from God, and pay their homage to idols and false deities. The universal abolition of other worships is indeed implied in the subjection of all nations to Christ. The false religions that have prevailed in the world for four thousand years, have been mainly instituted, sustained, and propagated by the arbitrary and cruel rulers of the nations. Their priests have been the instruments of those monarchs, and their bloody and profligate rites the means of augmenting their power, and keeping the people in submission to their will. The idolatries of Babylonia, Persia, Greece, and Rome were all instituted and fostered by the governments, and owed to them their authority and perpetuation from age to age. What a stupendous change in the condition of the race will the extinction of all those false religions form; and their extinction by the personal presence of the Son of Man in the glories of his deity, as the Creator and the Redeemer of men, and the only proper object of their homage! How infinite the influences that are to spring from it!

It will be a new and peculiar administration, because the saints of the Most High are to take the kingdom along with Christ, and reign with him for ever and ever. The saints who are thus to receive judicial authority and to possess the kingdom, are not saints in the natural life, but those who are at Christ's coming to be raised from the dead and exalted to thrones, and reign with him, as is foreshown in the vision of the first resurrection, Rev. xx. 4-6. This is seen from the consideration, that they are the identical saints on whom the eleventh horn of the beast made war, prevailed over, and wore out by persecution and slaughter during the long period of its reign symbolized by a time, times, and the dividing of a time, or twelve hundred and sixty years. That they are not the saints in the natural body, is seen also from the consideration that all the nations, that is, all in the natural life, are to be their subjects. If they are saints in the natural life, as all in this life are to be saints, there would

be no subjects over whom they could reign. They are to be the risen and glorified saints, therefore, as is foreshown, Rev. xx. 4-6, who are then to be invested with kingly authority, and given to reign with Christ. And that will be a measure that has no parallel in the present administration of the world, and will be fraught undoubtedly with immense and propitious influences.

It will be a new and peculiar administration, because all people, nations, and tongues will be obedient to Christ. There not only will not be any tyrannical and bloody monarchs, any apostate and persecuting church, nor any false religions; but there will not be any irreligious and demoralized communities, any deceitful and deluding teachers, nor any wicked families nor individuals. All people, nations, and tongues are to serve the Son of Man, and all dominions under the whole heaven be obedient to his sceptre. What a stupendous change! Every false belief swept from existence! Every selfish and ferocious passion hushed in eternal silence! Every breast swayed by rectitude, wisdom, and love, and seeking to promote the intelligence, purity, virtue, and happiness of all others, and finding a life and a reward

Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 28-30. So also it is shown in the parable of the wheat and tares, that the children of the wicked one are to continue intermixed with the children of the kingdom till the end of the age, when he is to come and establish his throne on the earth. Both are to grow together until the harvest, which is the end of the age : when the Son of Man is to " send forth his angels and gather all those who tempt to sin, and all that do iniquity, and cast them into the furnace of fire." Matt. xiii. 39-42. It is foretold, moreover, that in the latter times of the present dispensation, there shall be an apostasy from the faith to seducing spirits and the doctrines of demons : and in the last days still more perilous times shall come, when men, under the pretence of piety, but denying its power, shall go to the monstrous length of maintaining that ungodliness itself is virtue, the vilest and most atrocious passions and principles, and the most base and impious practices, are religion in its purest and highest form, the religion of reason and of Christianity ; and will addict themselves to the most lawless indulgence of their brutal appetites and fiendish pride and malignity. 1 Tim. iv. 1-3 ; 2 Tim. iii. 1-7. At that time, also, scoffers are to arise who will deride the prediction that Christ is to come and destroy his enemies, and mock at the faith of God's people in it. It is foreshown, also, that Christ is to descend from heaven in infinite glory and pomp with all his armies, at the last great battle of the wild beast and false prophet and their hosts against him, and is to destroy them ; and immediately after, enter on his millennial reign, and bring all nations to submission to his gracious will. Rev. xix. 11-21 ; xx. 1-6 ; 2 Thess. i. 6-10. And, finally, it is foretold that the holy dead are then to be raised, and reign with him, Rev. xx. 1-6 ; 1 Cor. xv. 23-57 ; 1 Thess. iv. 14-17, and that he is to dwell with men and manifest his presence and glory to them. Rev. xxi. 1-9 ; xxii. 1-5. We might cite a great number of other passages in which it is foreshown that these events are to take place at the same epoch. It is the representation everywhere given of them ; It is the voice of the whole prophetic Scriptures respecting them.

Not only are these the plain teachings of the vision, but no other construction can be put on it, without involving the prophecy in the grossest contradictions. Thus, it cannot be maintained that the reign of the saints is to precede the coming and reign of the Son of Man, without such a contradiction; as it is expressly declared that the blaspheming and persecuting horn "*made war with the saints and prevailed against them until the Ancient of days came, and judicial authority was given to the saints of the Most High, and the time came that the saints possessed the kingdom,*" v. 21, 22. And it is at that session of the Ancient of days, and gift of judicial power to the saints, that the Son of Man is to come in the clouds of heaven, and receive the dominion of the earth, that all people and nations may serve him; and that reception of the earth as his kingdom, and the glory of dominion over it as his empire, is to be his absolute and final reception of it as such; not a merely preliminary and lower investiture with authority over it; for it is added, that the dominion with which he is then to be invested is an everlasting dominion, which shall not pass

the persecuting power is to make war on them, and prevail against them ; and that that malignant power is to have supreme sway over the times and laws, until the judgment shall sit which is to take away its dominion and destroy it.

It cannot be maintained that Christ's reign is to be contemporaneous with that of the beast ; for on the one hand, the beast is to be supreme, hold the times and laws in its power, and make war on the saints and prevail against them, down to the time when it is to be arraigned at the tribunal of the Ancient of days and destroyed ; and on the other, it is not till that session of the Ancient of days and destruction of the beast, that the Son of Man is to receive the dominion of the earth, and bring the nations into obedience to his sceptre. The reign of the saints, moreover, is to commence with the reign of Christ, and contemporize with his. But their reign is not to commence till the judgment and destruction of the wild beast. His reign accordingly is not to commence until that epoch.

It cannot be maintained that the reign of Christ over the world, after his coming in the clouds of heaven and assumption of its dominion, is not to differ from that which he now exercises ; for that would imply either that he is not in reality to receive any authority, glory, or kingdom, at his coming in the clouds, or else that he is not to *exercise* any of the power and dominion which he is then to receive ; each of which is contradictory to the prediction, and treats it as altogether unmeaning and deceptive. To assert that he is not then to be invested with the dominion of the earth, and be constituted its king in a sense that he had not before been, is to contradict the prediction, for it is expressly said that there was given him, as he stood before the Ancient of days, dominion and glory, and a kingdom, that all people, nations, and tongues, should serve him ; and that the dominion with which he was then invested, is an everlasting dominion, and his kingdom one that shall not be destroyed, but shall be obeyed by all dominions. Will any one in the presence of this august transaction, and this revealed explanation of its import, venture to maintain that they are an unmeaning pageant ; a gorgeous mockery ; that they present no indication that the Son of Man is at his coming to be invested with a dominion of the earth he

never before possessed; and is to become its king, in a relation and a glory he will not before have been? Can a more flagrant contradiction to the prophecy be devised, or a more direct impeachment of the truth of the great Revealer? Were it a more presumptuous and sweeping assault on the prophecy, to deny that the session of the Ancient of days, the judgment and destruction of the beast, the coming of the Son of Man in the clouds, the reign of the saints, or the submission of the nations to Christ's sway, denote the events which they represent, or imply that any new measures of any kind are to enter into the divine administration, or new and extraordinary occurrences to take place under it? That Christ is to be invested with a new and peculiar dominion over the earth at his coming must then be admitted; and thence it must be admitted that the new dominion with which he is to be invested, and the new reign on which he is to enter, is that of its absolute and personal king, who is to establish his throne here, and appear visibly to men; inasmuch as to suppose it otherwise, is either to suppose that he had no dominion

is to come, and hath put all under his feet." On the other hand, to admit that he has that power now, and yet to maintain that he is not to be invested with any higher authority or kingship at his coming, is to maintain that no new authority whatever is then to be given him, and represent the vision as an unmeaning and deceptive pageant.

To assign any other time to the coming of Christ, and commencement of his kingly reign and the reign of the saints on the earth, than that of the judgment and destruction of the powers denoted by the wild beast; or exhibit his reign, instead of a reign in person, as a mere reign by laws, influences, and providences, is to set aside the plain teachings of the prophecy, and involve it in the grossest self-contradiction. This great vision thus makes it certain that the conversion of the nations is to follow the coming of Christ in the clouds and establishment of his throne on the earth—not to precede it; and that his coming and the commencement of his reign here, and the reign of the saints with him, are to take place at the judgment and destruction of the powers symbolized by the wild beast.

The contemporaneousness of these events is revealed also in the vision of the Apocalypse under the seventh trumpet.

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdom of this world has become our Lord's and his Christ's, and he shall reign for ever and ever. And the four-and-twenty elders, who sat before God on their thrones, fell on their faces and worshipped God, saying, We thank thee, O Lord God, the Almighty, who is, and who was, that thou hast taken thy great power and reigned. And the nations were angry, and thy wrath is come, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great, and to destroy those who destroy the earth."—Rev. xi. 15-18.

Here the investiture of Christ with the kingdom or sovereignty of the world, and the commencement of his everlasting reign over it as the Messiah, is represented as taking place under the seventh trumpet, when the last plagues on the wild beast, false prophet, and their vassals are to be inflicted, and those hostile powers are to be destroyed. The sovereignty of the world with which he is

then to be invested, is undoubtedly one that he had not before possessed; and the relation in which he is to be its king, and reign over it, is one in which he had not before been its monarch. To maintain that he is not, then, to receive any dominion he did not before possess and exercise, and that he is not then to become the monarch and ruler of the earth in any other sense than that in which he now is, is to contradict the vision, and make the proclamation by the great voices from heaven empty sounds, uttering no prophecy, and conveying no information. No one who receives the vision as divine will be so rash as to exhibit that as its character. But if those voices are prophetic, and reveal the gift of the world to Christ as his kingdom, and the commencement of his reigning over it, then it must be a revelation that he is at that epoch to receive the earth as his kingdom, in which he is to reign in person and visibly: for otherwise he will be no more, nor in any other sense, the monarch of the earth than he now is. Does he not now, seated at the right hand of the majesty on high, and possessing all power in heaven and earth, reign over our world by laws, influences, and providences? And if he is

give reward to his servants the prophets, and to the saints, and to them among the living also that fear his name, both small and great; and that is the time of the resurrection of the holy dead, therefore; for it is at their resurrection that they are to be judged, and be constituted kings and priests, receive their crowns, and enter on their reign with Christ. Rev. xx. 4-6; 1 Corin. xv. 51-57; Dan. xii. 1-3; Matt. xiii. 37-43. The time, therefore, of Christ's reception of the world as his kingdom, and destruction of the destroyers of the earth, is to be the time of his coming in the clouds of heaven in great glory and power; and his reign over the earth is accordingly to be a reign over it in person. For he is to come in person at the resurrection of the holy dead, and the judgment, acceptance, and reward of the living saints. He is to come also in person in the clouds of heaven at the destruction of his living enemies. Thus, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Afterwards we the living who survive, shall be caught up together to meet the Lord in the air; and so shall we be ever with the Lord," 1 Thess. iv. 16, 17. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," 1 Cor. xv. 51, 52. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall all nations"—that is, the living—"be gathered, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left; and these shall go away into everlasting punishment, but the righteous into life eternal," Matt. xxv. 31-46. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and admired in all them that believe," 2 Thess. i. 7-10. All these passages thus

teach, in the most express manner, that Christ is to come in person and visibly at the resurrection of the holy dead, the acceptance of the living saints, and the judgment and destruction of his enemies. As, then, at the seventh trumpet, when he is to receive the world as his kingdom, he is to judge and reward the holy dead, and the holy living small and great, and destroy his enemies—acts in which he is to be personally present, it is clear that he is then to come in the clouds of heaven in person and visibly, and thence that the everlasting reign on which he is then to enter over the world is to be a reign in person and visibly. But that is to be the period of the conversion of the nations of the world. For immediately after the infliction of the last plagues, it was chanted before the throne by those who had gotten the victory over the beast and over his image, that “All nations shall come and worship before him, because his righteous judgments,” in destroying his enemies, “have been made manifest,” Rev. xv. 4.

It is thus clear from this prophecy, as from that of Daniel, that the epoch of the conversion of the nations is to be the epoch of Christ's coming in the clouds of heaven, receiving

to the rush, the resistlessness, and the darting flashes perhaps of a whirlwind ; as it is the law of that figure, that the things compared are identically what their names literally denote—their names always being used in their proper sense, not by a metaphor. As he therefore is to come with real fire and real chariots, he is to come in person and visibly. For it is *his* coming with fire and chariots, not the mere coming of fire and chariots, that is compared to such a whirlwind. But *this* coming is to be at the epoch of the conversion of the nations ; for it is added, “It shall come that I will gather all nations and tongues, and they shall come and see my glory ; and I will set a sign among them, and I will send those that escape of them unto the nations, to the isles afar off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles.” And that is to be followed by the restoration of the Israelites who still remain in dispersion, and the conversion and obedience of the whole race. “And they shall bring all your brethren for an offering unto the Lord, out of all nations ; and I will take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord,” v. 18–23. These Gentile nations cannot before have been converted to God ; for how then could it be said that the nations of Asia, Africa, and Europe, nearest Palestine, where the predicted slaughter is to take place, v. 24, and of the isles afar off, will not until then have heard his fame nor seen his glory ? It is *after* that visible coming, conquest of his armed foes, redemption of Israel, creation of the new atmosphere and new earth, and establishment of his throne at Jerusalem, not before, that all nations are to come and worship before him.

There is a like prediction, also, in Zechariah : “Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle ; and the city shall be taken, and half the city shall go forth into captivity. Then shall the Lord go forth and fight against those nations, as when he fought

in the day of battle ; and his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, a very great valley : and the Lord my God shall come, and all the saints with thee. And the Lord shall be king over all the earth : in that day shall there be one Jehovah, and his name one. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles," xiv. 1-9, 16. That Jehovah Christ's coming is then to be in person and visibly, is shown by the fact that his feet are to stand on the Mount of Olives, which is before Jerusalem. It is shown, also, by his bringing all the saints, that is, the holy dead, who will then have been raised to life with him. That he is then to receive the dominion of the earth and commence his reign over it, as is also shown in Daniel and the Apocalypse, is seen from the prediction, that "in that day Jehovah shall be king over all the earth ; and there shall be one Jehovah,

on his head were many crowns ; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness of the wrath of the Almighty God. And he hath on his vesture, and on his thigh, a name written, King of kings and Lord of lords. And I saw the beast and the kings of the earth and their armies gathered together to make war against him on the white horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire and brimstone. And the remnant were slain with the sword of him that sat upon the horse which proceeded out of his mouth."—Rev. xix. 11–21.

The personage on the white horse is declared to be the Word of God, and his appearing in the vision denotes that he is to appear in person in the scene which it foreshows ; it being a law of symbolization, that if the appearance of the deity in person is to be foreshown, he appears in person in the vision which foreshows it ; and of necessity, inasmuch as no other being can properly represent his personal appearance. Thus the Ancient of days, in Daniel, appeared in the vision foreshowing his session in the judgment of the civil rulers of the fourth kingdom, which the vision symbolizes ; and the one like a Son of Man, coming in the clouds of heaven, appeared in the vision, which was employed to foreshow his real coming in the clouds at the judgment of the powers denoted by the beast, and reception of the dominion of the earth ; in the same manner as his appearance in the vision of the last judgment, Rev. xx. 11–13, foreshows his real personal presence in the great scene of the resurrection and judgment which that vision symbolizes. It teaches us, therefore, in the most indubitable and impressive manner, that he is to come in person at the destruction of the civil and ecclesiastical rulers denoted by the wild beast and false prophet.

The coming with him of the armies of heaven clothed in

white robes shows, also, that it is to be at the epoch of the resurrection of the holy dead ; for white robes are symbols of the righteousness of the saints, and indicate that those who wear them are the redeemed saints, and therefore have been raised from the dead ; as otherwise, their being borne on horses would be unnatural. It is proper to corporeal beings only, not to mere spirits, to be borne on steeds, and to make war with corporeal beings. It is foreshown, also, in the vision preceding this, that the marriage of the Lamb had come, and his wife had made herself ready, being clothed in fine linen, which is the righteousness of the saints. That marriage is the symbol of the exaltation of the saints to that relation to Christ, as fellow heirs in his kingdom, in which they are for ever to reign with him ; and implies, therefore, that they are then to be raised from the dead in their glorious and immortal forms. It is to be the epoch, also, of Christ's becoming the King of the kings of the earth, and the Lord of its lords, for it was proclaimed immediately before the marriage of the Lamb, "The Lord God Omnipotent reigneth." He accordingly appeared, on his descent from heaven,

tion of the righteous from the wicked in the judgment of the living nations, Matt. xxv. 31-46 ; the placing of the righteous on the right hand and the wicked on the left ; and the welcome of the one to the kingdom prepared for them, and the doom of the other to fire—can be disjoined from each other and referred to widely different epochs.

This vision of the personal coming of the Word of God, with his risen saints, at the destruction of the powers denoted by the beast and false prophet, is followed by a vision of the resurrection of the dead saints, and their exaltation to thrones to reign with Christ during the thousand years.

“ And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of those who had been beheaded for the witness of Jesus, and for the word of God, and whoever had not worshipped the beast, nor its image, and had not received the mark upon their forehead and in their hand ; and they lived and reigned with Christ the thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection ; over them the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. xx. 4-6.

This vision is thus declared by the revealing Spirit himself to be the symbol of the first resurrection ; and those whose resurrection it represents are declared to be holy and blessed. And this, and the whole spectacle itself, shows that it is a symbol of a real corporeal resurrection of the holy dead. It cannot, as many have supposed, be a symbol of the first *moral* resurrection, or the renovation of men ; for that would imply that no renovation of men by the Spirit had ever taken place. How can this vision foreshow the first renovation of men, if thousands and millions of renovations had before been wrought by the Spirit ; if the martyrs and witnesses for Jesus, and others who appeared in the vision as raised from the grave, had themselves already been renewed, myriads and millions of them, ages before the vision is to have its accomplishment ? That absurd notion contradicts the symbols themselves also, as well as the interpretation of them that is given by the Spirit. The representative persons are the holy dead ; those who had not worshipped the beast nor its image, but had resisted their sway, and maintained

allegiance to God. The representative events and acts are their resurrection in glory, investiture with judicial—that is, kingly—authority, session on thrones, and reigning with Christ a thousand years, in holiness and blessedness. But such holy persons are not proper representatives of unrenewed men in the natural life. Their characters and relations to God are direct opposites, in place of resembling each other. The resurrection of those saints in glory is no proper symbol of the renovation of men, in the natural body, who are at enmity with God. It were to make but one half of the nature, the body, of his risen saints, the representative of but one half of the nature, and the opposite one, the mind, of the renewed sinner, which is contradictory and absurd. Whatever the risen saint is the symbol of, it is in his whole being, body and soul, that he is the symbol of it. It can no more be claimed that only his body is a symbol, than it can that the body is the only part of the being which he, as a symbol, represents. It is impossible, therefore, that the risen saints, perfect both in mind and body, and freed from the curse of sin, can be the representatives of the whole nature of men in the natural life, both in a state of mental

only, like Munzer and his followers of the sixteenth century, who claim to be clothed with such power and fill such offices.

The events symbolized by the vision, then, are a real corporeal resurrection of the holy dead, investiture with judicial power, elevation to thrones, and reigning with Christ a thousand years; and these events are represented by the saints themselves appearing in the vision, being raised from the dead, receiving authority, and reigning with Christ;—because no other persons or agents could represent them in those states; it being a law of symbols that when no representative of a different kind can be found to symbolize the person or persons to be foreshown, either in their nature or in the conditions that are to be represented, then the being or beings to be represented, appear in their own persons in the vision, as their own representatives. Thus the Ancient of days, the Son of Man, the Lamb, the Word of God, appeared themselves in the visions in which there was a representation of their real appearance in the scenes that were foreshown.

But this resurrection of the holy dead is to be at the epoch of Christ's second coming; as is shown by the passages we have already cited, which declare that he is to descend from heaven at the resurrection of his saints; and by the vision of the preceding chapter, of his descent from heaven with the armies at the great battle with the beast and false prophet. His second coming, therefore, and this first resurrection, are to take place before the millennium; as it is expressly declared that the thousand years of the saints' reign with him are to follow their resurrection, not precede it. And it is also to precede the conversion of the nations; for it is not until after the resurrection of the saints, and investiture with crowns, that all nations become obedient to Christ's sway. It is after the descent of the New Jerusalem, the symbol of the risen saints in their relation to Christ as the bride, that is, in their stations as kings and priests, which they are ever thereafter to fill, that the nations are to be healed by the leaves of the tree of life, which is to grow on the banks of the river flowing from the throne of God and the Lamb in that city; and not till then, that they are to walk in the light of that city, and the kings of the earth are to bring their glory and honor into it. Down

to the time of Christ's coming, they are to continue in alienation; and are at that crisis to rise to a climax of rebellion, and unite in an attempt to confute the predictions of his word, by dispersing again the gathered tribes of Israel at Jerusalem, and thereby prevent the institution of his millennial kingdom there. Thus, again, in these prophecies, all these events are united as of the same great epoch—the coming of the Word of God in the clouds, the resurrection of the saints, his entering on his reign on the earth, the reign of the saints with him, and, consequent thereon, the conversion of the nations.

But not only are these great changes in the administration of the world to be introduced at that period; another event of the utmost significance to the conversion and sanctification of men is to signalize that epoch. Satan and his legions are to be banished from the earth, and intercepted during the thousand years from tempting the nations.

“And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan.

momentous influence on the condition and conduct of the nations and of individuals. How vast the influence is which Satan exerts, is seen from the prediction which follows, that immediately after he is loosed again, he is to go out and prompt the nations, which are in the four quarters of the earth, to gather themselves together to battle with the saints. He is now, the Scriptures represent, the tempter of men to all the great sins which they commit. We are directed to pray, "Lead us not into temptation, but deliver us from the Evil One." He is exhibited as reigning in the hearts of the children of disobedience; as betraying the nations into all their false religions; as going about seeking whom he may devour; and as ceaselessly hurling fiery darts, to protect himself from which every one needs the shield of faith. To be freed, therefore, at once from all his assaults, to be exempted from all the vast enginery of his direct influences, and the myriads and millions of evil men whom he uses as his instruments and co-operators, will be a momentous change in the condition of men, and will remove a most formidable barrier to their conversion and subsequent obedience.

These great prophecies thus, in the clearest manner, exhibit this group of momentous events as to occur at the same epoch. It is not, however, the teaching of these passages alone—it is the representation of the whole series of the prophecies that relate to the subject. There is not a single passage in the word of God that declares that the nations are to be converted before the second coming of Christ. Let those who think otherwise produce one, if they can. There is not a passage that clearly implies that their conversion is to precede his coming. So far from it, all the predictions that are usually cited as teaching that their conversion is to take place under the present dispensation, before he comes to raise the holy dead, and new create the earth and air, either expressly indicate that it is to take place at his second coming, or else simply announce that it is to take place, without a specification of the period; and are, therefore, in harmony with the numerous predictions that its epoch is that of his second advent and commencing reign on the earth. Thus the prophecy, Isaiah ii. 2-4, is often quoted as foreshowing that all nations are to be con-

verted by the means now employed to Christianize them, and anterior to Christ's coming.

"And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares and their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more."

This is alleged as a prediction that all nations are to be converted from idolatry, and enter the Christian church anterior to Christ's coming; but it is clearly by a gratuitous assumption of that which it is employed to prove. There is not a hint in it, that the exaltation of the Lord's house, and the flowing of all nations to it, is to precede his

that shall be accomplished, "shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low, and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. And the idols he shall abolish utterly. *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth,*" ii. 10-21. Their attempting to hide themselves in the clefts of the rocks and the caverns of the mountains, for fear of the Lord, and for the glory of his majesty, shows that there is to be a visible manifestation of his majesty that will strike them with terror. Why should they seek to conceal themselves in the clefts and dens of the rocks if there are no signals of the avenging presence of the Almighty? But the period is still further defined by Micah in his prophecy of the same events, expressed in nearly the same language, chap. iv. 6-10, as the period of the restoration of the Israelites, and of the Lord's beginning to reign over them in Mount Zion for ever and ever. "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation, *and the Lord shall reign over them in Mount Zion from henceforth even for ever.* And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Zion." This renders it indisputable that the last days, when all nations are to go unto the house of the Lord at Mount Zion, are the days of Christ's second advent, when he is to commence his reign there for ever and ever; for the period when he is to receive the dominion of the earth, and enter on it as his everlasting kingdom, is expressly defined in Daniel, as that of his coming in the clouds of heaven; by Zechariah, as that of his descending on the Mount of Olives, and delivering his people from the hostile nations; and by John, in the Apocalypse, as that of the seventh trumpet, when the kingdom of the world is to become his, and the time of the dead arrives that he should judge and give the reward to his servants the prophets, and the saints, and

all that fear his name, both small and great, and reign for ever and ever. Christ is not to commence his everlasting reign on the earth antecedently to his receiving it at his coming in the clouds, as his everlasting kingdom, that is not to pass away or be destroyed, Dan. vii. 14. How can it be then given him as an everlasting kingdom, if it is as much his before as it will be made his by that gift; and if he is to reign over it as much, and in the same manner before, as he will after that reception of it as his? The prophecies thus not only present no intimation that the conversion of the nations is to take place before Christ's coming, but they define its period by the most indubitable marks, as that of his coming in power and glory to judge the nations, redeem his people, and commence his reign, which is to continue for ever.

An attempt is often made, however, to get rid of this great feature of these prophecies, by the pretext that they are altogether figurative; that the Lord's house, Zion, and Jerusalem, are only representatives of the Christian church; the going of the nations there to worship, representative of the

ship be representatives also? But if so, of what? Not of themselves, certainly. That would be to make the prediction literal instead of representative; for, if the Gentiles denote themselves, why is not the house representative of the house; and their going up to the Lord's house, representative of their really going there; and the whole prophecy literal instead of figurative? But, if not thus literal, but representative of things different from the house, Zion, Jerusalem, and going there—which it must be, if figurative—then the nations, also, must represent some other order of beings than themselves; and their going to Jerusalem, as representatives, to worship, cannot denote their own conversion, but only the Christianization of the agents whom they represent. This construction, therefore, defeats itself, and excludes from the prophecy the very signification which it attempts to fasten on it; and turns it into a prediction that some other order of beings besides mankind are to go to worship God at the place signified by Jerusalem. On the same principle, the idols that are to be cast to the moles and the bats, the caverns of the earth and the clefts of the rocks to which men flee to hide themselves from the glory of God's visible majesty, and that awe-inspiring majesty itself, are mere representatives, and the whole prophecy is thus made to refer not only to a different order of beings from mankind, but a different world from our earth, and to the majesty of a different deity from our Jehovah; and is thus made a senseless and impious mockery of both him and man. What more preposterous notion can be conceived, than that the moral majesty of God displayed in his ordinary administration of the world, should strike Christianized and converted nations with such dread and terror, as to lead them to flee to caverns and dens to hide themselves from it? Is it with terror instead of adoration—is it with fright and despair, that the glory of God's perfections and sway impresses his children? Besides, how would a retreat to the clefts of the rocks and the tops of the ragged rocks serve to hide that glory from their perception? If the majesty that is to awe and overwhelm them is to be discerned by the intellect simply, not by the outward eye, will it not be as perceptible in the gloom of caverns, and in the darkness of midnight, as in the glare of noonday?

Such are the open contradictions to the plain teachings of the prophecy, such the repulsive absurdities in which they involve themselves who attempt to invest it with a figurative meaning, by treating it as representative of objects, persons, and acts of a different class from those which its language denotes.

Another passage frequently alleged as showing the conversion of the nations under the present system of means, and anterior to the coming of Christ, is the prediction, Isaiah xi. 9 : "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But this declaration, taken by itself, does not present any indication when the event it announces is to occur. To assume from the mere language that it is to be accomplished antecedently to Christ's advent, is to take for granted the point it is employed to demonstrate, nor is there anything in the context that indicates that that universal diffusion of the knowledge of the Lord is to take place under the present dispensation, and be the result, as is imagined by those who

and that we learn—Isaiah lxvi. 15, 16, and Rev. xxi. 1, 9—is to follow Christ's coming in the clouds of heaven with fire and chariots like a whirlwind, to render his anger to his enemies with fury, and his rebuke with flames of fire. It is also to be at the period of the restoration of the Israelites, which, it is foreshown in many prophecies, is to take place at Christ's second coming and the commencement of his reign, and it is expressly indicated here that he is then visibly to reveal himself in his glory to the nations. "And in that day there shall be a root of Jesse *which shall stand for an ensign of the people*; unto him shall the Gentiles seek, and his rest"—the place of his residence—his throne—"shall be glorious." Christ is thus to be personally present in the glory of his majesty, as is shown, Isaiah ii. 19, 21; lxv. 17-25; lxvi. 15-23; Zech. xiv. 1, 9, 16, 21; for how can he stand for an ensign—a visible signal like a banner waving in the sky—like a beacon flaming on a mountain top—if he is no more visibly present than he now is? How can his residence, his throne, be glorious to the eyes of the Gentiles who seek unto him, if no such residence is visible, if no external glory indicates his presence there? To deny that this is the meaning of the passage, and attempt to make it representative, is not only to divest it of its true import, but is to make it the vehicle of a senseless and monstrous falsehood! For if the Redeemer, his standing for an ensign, and the glory of his abode or presence, are mere representatives of something different from themselves; then, in the first place, the Saviour is excluded from that which is predicted, and he is to have no place in the events foreshown; and next, the Gentiles and the Israelites, and the acts and events affirmed of them, must also be representative of things different from themselves, and the prophecy ceases to have any relation to the inhabitants of this world, and to the world itself, and some other sphere and some other order of beings are its subjects! There is no escape from this monstrous perversion of the prophecy, but by rejecting the notion that it is representative (got up for the very purpose of ascribing to it a meaning to suit the fancy of the interpreter), and receiving it in its simple character, as a language prediction that is to be understood according to the usual and

established laws of speech. And, interpreted by those laws, it presents indisputable indications that the period when the knowledge of the Lord is to fill the whole earth as the waters cover the sea, is the period when the Son of God shall come in person and glory, reveal himself to the nations, and enter on his visible millennial reign; when the earth and the atmosphere are to be renovated, the animals are to be divested of their ferocious and noxious natures, and all mankind are to be renewed, and become willing and joyous subjects of Christ's sceptre.

Another passage alleged to prove that the world is to become Christ's anterior to his coming, is the promise in the second Psalm, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But there is no intimation in this promise, nor in the context, that he is to receive the gift anterior to his advent and assumption of the sceptre of the earth. On the contrary, that Psalm expressly shows that the period when the nations are to become his inheritance is that of his being constituted king on the hill of

v. 4-9. It is thus clearly taught that the time when the inheritance of the heathen and most distant parts of the earth are to be given to him, is the time when he is to be established on Zion as its king; and that we know from *Isaiah*, *Daniel*, and *Zechariah*, is to be at his coming in the clouds of heaven, and receiving from the Ancient of days the dominion of the earth, that all people, nations, and tongues should serve him; and from the *Revelation*, that it is to be at the seventh trumpet, when the kingdom of this world is to become his, and he is to reign over it for ever and ever; and it is then that he is to break them with a rod of iron, and dash them as a potter's vessel. *Rev. xix. 15.* The Psalm, thus, instead of indicating that the nations are to be converted before Christ's coming, teaches us in the clearest manner, that it is not till he comes in power and glory, and assumes the dominion of the earth, that he is to conquer the hosts that are arrayed against him, and bring all the tribes and nations that survive his avenging judgments into obedience to his gracious sway.

In like manner, the song of Moses, the servant of God, and the song of the Lamb, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints. Who shall not fear, O Lord, and glorify thy name; for thou only art holy; for all the nations shall come and worship before thee, because thy judgments have been made manifest," *Rev. xv. 3-4*, are often cited as showing that all nations are to be converted under the present administration, anterior to Christ's coming. The song, however, contains no intimation that the renovation of the nations is to precede his advent. On the contrary, the passage shows in the clearest manner that the judgments, in consequence of which they are to fear God and go to worship him, are the judgments of the vials immediately before his advent, and especially the seventh trumpet, under which he is to descend in the clouds, destroy the wild beast and false prophet, and establish his millennial throne on the earth.

There are other passages which foreshow that the whole world is at length to become subject to his sway, and rejoice in his dominion, such as *Psalms xcvi. and xcvii.*; but they all, if they indicate the period when it is to take place,

show in the plainest manner that it is when he comes to judge the earth, and to reign over it as its king. Not a solitary prediction represents the renovation of the nations as to precede his advent.

This great futurity, then, is presented to us in the clearest and most impressive manner on the sacred page;—it is taught in every variety of form that could contribute to give it certainty, and preclude the notion that the conversion of the world is to take place under the present administration, and precede Christ's second coming. It is the voice of the whole prophetic word on the subject, that the civil and ecclesiastical enemies of Christ's kingdom and corruptors of the nations, denoted by the beast and false prophet, and the systems of idol worship, are to continue in the predominance to the end of the present age; that at the close of this age, the witnesses of Jesus, instead of being victors and reigning in peace, are to be persecuted and slaughtered, down to the time in which their persecutors are to be arraigned at the tribunal of the Ancient of days, and consigned to destruction; that at the period of their destruction, the Son of

belong to determine what the administration shall be, under which the nations are to be converted? Are men wiser than he? Are they his counsellors? A humble and broken heart will never arrogate to itself such an office. Instead, its utterance will be that of the multitude of the redeemed before the throne, clothed with white robes and palms in their hands: "Salvation to our God who sitteth upon the throne and unto the Lamb." Its song will be that of Moses the servant of God and the song of the Lamb. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name, as alone holy! For all nations shall come and worship before thee: because thy judgments have been made manifest." Its prayer will be that of the apostle, who beheld his coming in the clouds of heaven: "Come, Lord Jesus," "Come quickly."

ART. VI.—THE WAR AND THE PEACE OF THE GREAT NATIONS.

Among the singular events that marked the late war of England, France, and Turkey, against Russia, none seemed more improbable before its occurrence than the peace in which the conflict has now terminated. For some time after the fall of Sebastopol, all indications appeared to point to a continuance of the struggle. It has closed, however. The office it was to fill, contrary to the expectations of great numbers, especially in Europe, was limited to the effects it has already produced; and the train that is to issue from them;—not the overthrow of Turkey, not the reconstruction of Poland; not the emancipation of Hungary; not the fall of the Western kingdoms, as many had anticipated. What then is that office? What are the great results in the condition of the nations which have sprung and seem likely to spring from the war?

The most important, undoubtedly, are the check of Russia in her design to enthrall and conquer the Turkish empire;

and the continuance for a considerable time of the Mahomedan sway over the Greek, Armenian, and other eastern churches, which are the subjects of the second woe. Had not the Allies interposed to intercept Russia from her aims, she would ere this, not improbably, either have conquered Constantinople, or so enthralled the Turkish government, as to have placed the empire essentially in her power, and opened the way for a speedy extinction of the Mahomedan rule. But that would have contradicted the prophecy, that the second woe is to continue till the time of the slaying of the witnesses; which is immediately to precede the seventh trumpet, and is probably yet at a considerable distance. A most important office of the war accordingly seems to have been, to intercept Russia from her schemes of conquering the Turkish Principalities, and Constantinople; and to perpetuate the Mahomedan power through the period that is contemplated by the prophecy of its fall, which refers it to the time of the slaughter of the witnesses.

- And this seems to be made sure by the terms of the peace, by which Russia is expelled from the Principalities, divest-

population, and raised her fleet to such strength as to control the Mediterranean, she would have naturally obtained an influence, not only over Italy, but over Spain, Portugal, and even France, England, and Austria, that would be inconsistent with the independence of foreign powers, which they are to possess till the hour of their judgment arrives.

But the war has not improbably had, and is still to have, a still more direct effect in preparing the way for the great events that are to lead to the martyrdom of the witnesses; in the confirmation it has given the emperor of France of his power, and the commanding position in which it has placed him in respect to the other European monarchs. He seems not only to have become firmly established on his throne, but has rendered himself, by the talents he has displayed, and the successes of his arms, the most influential monarch in Europe. What, indeed, the part is to be which he is hereafter to act in the great tragedy of the nations, is not to be foreseen. It is not impossible that he is either to be, or to prepare the way for the eighth king, who is at the last, like the power symbolized by the heads of the beast, to wield a sceptre over the whole empire; though it is not foreshown what the steps are by which that monarch is to be exalted to that supremacy. The prophecy seems to indicate, however, in the announcement that the ten kings are to give their power to him, that they are voluntarily to place themselves under his sway, rather than that they are to be subjected to him by conquest. Whatever may be the series of events that is to issue in that new form the government of the empire is to assume, it is not improbable, that the commanding influence to which the emperor of France has risen, much in consequence of the late war, may prove an important preparative to it.

Another result of the war seems likely to be, that the great despotic powers are to rule with a more absolute sway, and liberty to be still further repressed and discouraged. France and Austria are greatly strengthened, and have a more authoritative voice with other countries; while the Protestant kingdoms of Great Britain and Prussia have lost a share of their importance, and rank far more decidedly than before as but secondary powers. At the

same time, the papacy has been much strengthened by a closer alliance with the civil governments, especially of France and Austria. This augmented power of the great monarchies, and fresh zeal and intolerance of the hierarchies, may defeat themselves by forcing the people of Italy and Germany to despair, and exciting revolutions, in which the present governments shall fall, and new despotisms arise, which are to become the allies or vassals of the eighth king, give their power to him, and with him make war on the Lamb. Possibly the change in the governments of southern Italy may commence under the auspices of France, and be moulded by her to such a form as to make the new powers her allies and subordinates.

But however this may be, there are two other important movements which seem likely to receive an impulse from the late war:—the freer communication of the gospel to the population of the Turkish empire; and the return and settlement of the Jews in their ancient land. The legal obstacles to the preaching of the gospel are in a great measure removed by the late ordinance of the Sultan, and

certain that some crisis is ere long to arrive, when the strife between the oppressors and the oppressed will break again into open conflict, and the powers denoted by the *beast* assume that form in which they are to go to perdition.

ART. VII.—PROVERBIAL PHRASES IN THE NEW TESTAMENT.

A proverbial phrase differs from a proper proverb or maxim in that it consists of a phrase only, and does not form a complete sentence.

Matt. v. 18, *Till heaven and earth pass*, i. e. according to the popular conception to which this language is adapted, till something impossible take place. So Mark xiii. 31; Luke xvi. 17.—A proverbial phrase, analogous to many in the Old Testament.

Matt. v. 18, *One jot or tittle*, i. e. the least portion, for a *jot* or *iota* is yodh, the smallest of the Hebrew letters; and a *tittle* is the point or extremity of one of these letters. Somewhat similar is Luke xvi. 17.—Analogous phraseology is found in the Rabbins.

Matt. x. 16, *To be wise as serpents*, that is, in escaping danger.—A proverbial expression, formed on a comparison drawn from the animal world.

Matt. x. 16, *To be harmless as doves*, that is, in giving no unnecessary provocation.—A proverbial expression formed on a comparison drawn from the animal world.

Matt. xvii. 20, *As a grain of mustard-seed*, i. e. as something very small. So Luke xvii. 6. (Comp. Matt. xiii. 31, 32.)

A proverbial expression used by the Rabbins, formed on a comparison drawn from the vegetable world.

Matt. xix. 24, *For a camel to go through the eye of a needle*, i. e. to perform an impossibility. So Mark x. 25; Luke xviii. 25.—A proverbial expression, like some among the Rabbins, founded on a somewhat extreme illustration.

Matt. xxiii. 24, *To strain out a gnat and swallow a camel*, i. e. to be particular about little things and negligent about

great things.—A proverbial expression, founded again on a somewhat extreme illustration.

① Matt. xxv. 24, *To reap where one hath not sown, and to gather where one hath not strewed*, i. e. to derive profit where one has not labored. So verse 26 (Comp. Luke xix. 21, 22.)—A popular proverbial phrase in the form of the Hebrew parallelism.

Acts xxvi. 14, *To kick against the goads*, i. e. to offer vain and rash resistance. So Acts ix. 5 in the textus receptus.—A proverbial phrase derived from agriculture, which has its analogies in Greek and Latin writers.

Rom. xii. 20, *To heap coals of fire on one's head*, i. e. to produce in him bitter repentance.—A proverbial expression derived from Prov. xxv. 21, 22.

Rom. ix. 27, *As the sand of the sea*, i. e. very great or numerous. So Heb. xi. 12.; Rev. xx. 8.—A popular proverbial expression in the form of an expressed comparison. Comp. Gen. xxii. 17; xxxii. 12; xli. 49; Josh. xi. 4; 1 Kings iv. 29.

1 Cor. xiii. 2, *To remove mountains*, i. e. to accomplish

Wesley. *And A Hundred Witnesses against the Modern Whithyan Theory of a Millennium before the Advent*, by a Congregationalist. Boston: J. P. Jewett & Co. 1856.

THE most interesting part of this volume is the Introduction, in which a brief view is presented of some of the characteristics of the prophetic Scriptures; and the computations are given of a large number of writers respecting the time when the Twelve Hundred and Sixty years of Daniel and John are to terminate. It will not be easy, however, we think, for considerate minds to persuade themselves that those computations, generally, that have not already been confuted, are not mistaken. The periods which have been supported by the greatest number of writers are now within eight, ten, or twelve years of their termination. That the long train of momentous events that are to precede the coming of Christ—such as the assumption by the powers symbolized by the wild-beast of their last form when they are again to have an imperial head, the persecution of the witnesses, the preaching of the gospel to all nations, the fall of Babylon, the sealing of the servants of God, the warning of the nations not to worship the beast—can take place in that short period, seems altogether improbable. Mr. Elliot holds, that the 1260 years are to close in 1864, and that is the judgment, also, of Dr. Cumming. The volume closes with passages from a series of writers from the Reformation to the present time, who maintain that the Advent is to take place at the overthrow of the Apostate powers and the commencement of the Millennium.

The work thus presents a group of highly interesting themes, that are now engaging the attention of many of the people of God, both in this country and Great Britain, and will well repay readers of all classes for a perusal. There has been no period for ages, probably, when there was so general an expectation among evangelical Christians of all classes, that either the Advent of Christ is at hand, or else some great measures of Providence, by which a new era is to be introduced to the church: and what is equally remarkable, no time before in which other men of all creeds and classes,—atheists, pantheists, infidels, apostates, formalists, nothingists, were also looking, as they now are, for a regeneration of the world after their several schemes of perfection, and projecting and anticipating millenniums of triumph and blessedness. Among the signals that Christ is at hand, one of the most striking is the skill and success with which Satan is working with all power and signs and lying wonders, and deceivableness of unrighteousness in them that perish; and their abandonment by God to strong delusion, that they may show forth

their full character as his enemies, and make the propriety manifest of the condemnation and destruction with which they are soon to be overwhelmed.

2. A COMMENTARY ON THE EPISTLE TO THE EPHESIANS. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. New York : Carter and Brothers. 1856.

THIS volume has much the same characteristics as the author's work on Romans, published several years since. It opens with an Introduction, which discusses the usual themes—the author of the epistle, its date, the subjects of which it treats, and the church to which it is addressed. The Comment is brief and simple; unencumbered by the minutiae of verbal criticism that are of little interest except to scholars; and free from prolix and intricate disquisitions. It is an improvement on his work on Romans, that of the most important terms and expressions the Greek text is given. On controverted passages, he states the views entertained by other commentators, and the reasons on which he rests his constructions. The chief points of the apostle's doctrine are generally well stated, and the relations to each other of the several truths he announces. Dr. H.

removal or relief. Among the most urgent of the lessons which it teaches, are, on the one side, that quacks should not be allowed to tamper with those delicate organs, nor nostrums relied on for their cure : and on the other, that they should not be left to the unaided powers of nature for restoration from injury and disease, but as in other distressing and dangerous illnesses, the counsel should be taken of a physician who has made the diseases of the eye and the ear his special study, and knows by what appliances they are to be remedied. It is written in an agreeable style, gives a great variety of useful information, and if its counsels are followed, may save thousands of the young, especially, from the misfortunes and miseries of impaired sight and hearing.

4. **ABADDON AND MAHANAIM, or Demons and Guardian Angels.**

By Joseph F. Berg, D.D., Pastor of the Second Reformed Dutch Church of Philadelphia. Philadelphia: Higgins and Perkinpine. 1856.

THESE subjects, especially the first, are not so frequently and fully treated in the pulpit and by writers as their importance seems to demand. That there is a great arch-spirit, who with a host of subordinate angels has revolted from God, and is maintaining a fierce war against him, and especially endeavoring, in this world, where he has long triumphed, to obstruct the redemption of men, and hold them in eternal vassalage to sin ; and that he has access to all minds, is a powerful tempter, and has a vast agency in deluding men, prompting them to reject Christ, apostatize from God, and pay their homage to idols and demons, is a truth clearly taught in the Scriptures ; and watchfulness against his wiles, and resistance to his temptings, are enjoined as indispensable in order to our safety. His great features, as he is drawn on the sacred page, as an enemy, a tempter, a tyrant, a false God, a deceiver, and a destroyer, are well presented in this volume ; his vast schemes of ambition and malice depicted ; and the duty urged of guarding against his snares, and seeking an extrication from his sway.

In the second part of the volume, the office of good angels in the administration of the world, and the principal instances of their intervention recorded in the Scriptures, are presented in a very spirited and pleasing manner. The angel of the Lord encampeth round about them that fear him, and delivereth them.

5. **THE THREE GARDENS: EDEN, GETHSEMANE, AND PARADISE, or Man's Ruin, Redemption, and Restoration.** By William

Adams, D.D., Pastor of the Madison Square Presbyterian Church.
New York : Charles Scribner. 1856.

THE author presents in this volume a series of clear and impressive views of man's fall, and the ruin in which it involved him, the redemption accomplished by Christ, and the beauty and glory of the existence to which the redeemed are at length to be exalted; confining himself mainly to the facts of the ruin brought on the race by the sin of the first Adam, the redemption by the blood of Christ, and the ultimate deliverance of the ransomed from death, and the other penal consequences of sin;—without attempting a philosophical explanation of their nature, or the principles on which they take place. The delineations are scriptural and graphic, abound with elevated thoughts and forcible appeals, and are clothed in a graceful and vigorous diction. It is a defect that, in treating his last theme—the paradise of the redeemed—he mistakes its scene; overlooking the earth which is to be the seat of Christ's everlasting reign, and is to be freed, with its living nations, from the blight of sin;—and assigns it to some distant part of the universe. Readers will, nevertheless, find the volume one of the most readable and tasteful that have appeared of late, presenting the great truths of

import of the apostle's teachings, in respect to God's eternal purpose, the grace from which salvation flows, Christ's work through which it is bestowed, the nature of the blessings of which the redeemed are made partakers, and the dispositions by which they are to be characterized, is open to no uncertainty, but is set forth in so clear and bright a light, that no eye can fail to see it. We hope the venerable author may live to add other contributions of the kind to our Theological Literature.

7. **THE BOOK OF ECCLESIASTES EXPLAINED.** By James M. Macdonald, D.D. Princeton, New Jersey. New York : M. W. Dodd. 1856.

THE author treats mainly in his Introduction of the proofs in the Old Testament, that the immortality of the soul was known to the Hebrews, and holds that it is in the light of that fact, that this work of Solomon and the whole of the ancient Scriptures are to be interpreted. To suppose the patriarchs, prophets, and Israelites at large ignorant of that great truth, is to make the covenants of God, the religious rites he instituted, his promises to his children, and the whole course of his providence, inexplicable enigmas. The joy of his children in those ages in his sway, their faith in his promises, and their hope of his favor, contemplated their future and everlasting existence, and activity and blessedness in his kingdom, as clearly as the faith and hope of believers now do. The Sadducees accordingly, who denied the existence of the soul after death, and thence rejected the doctrine of the resurrection of the body, as broadly distinguished themselves from the nation generally, by that dissent from the common faith, as those now do, who maintain that our being terminates at death.

The Introduction is followed by a revised version of the text, in which the principal inaccuracies and obscurities of the common translation are removed. The commentary is brief, plain, and practical, and its principal sections are accompanied by disquisitions, designed to unfold more fully the scope of the preacher's teachings.

The reader will find himself well repaid for the perusal of the volume. Its views are sound, its counsels healthful; and it is especially suited to the present time, when such crowds, disregarding the admonitions of the sacred word, are assuming that the highest form of happiness is to be found in wealth, pomp, and sensual gratification, and are repeating on a diminished scale, the experiment which the most gifted, the wealthiest, and the most luxurious

monarch that ever swayed a sceptre, found to issue in disappointment, a sense of emptiness and wretchedness immeasurably worse than poverty begets, and a conviction that there is no true happiness but in the favor of God.

8. **A KEY TO THE BIBLE:** Being an Exposition of the History, Axioms, and General Laws of Sacred Interpretation. By David Dobie. New York: Charles Scribner. 1856.

THERE are many general truths respecting God, man, the nature of language, and other subjects, that, though needful to be understood by expositors of the Sacred Word, are not rules of interpretation. Such are the propositions: God is infinitely wise; Man is an intelligent and moral being; language is the vehicle of thought. However indisputable and important these truths are, they are not rules of interpretation, and can no more contribute to determine what the meaning of the revelations made by God is, than any other propositions that have no relation to the principles of language, or the means by which its signification is to be determined. This important distinction Mr. Dobie has overlooked, and mistaken, for

THE author treats in these discourses of the great doctrines of man's redemption as they are exhibited by the prophet Ezekiel. The peculiarity of the volume lies in his presenting subjects by what he denominates *painting*, rather than direct didactic instruction :— by continual illustrations drawn from the natural and social world ; by all the varying, tasteful, or striking resemblances which a quick sensibility to analogies, and a vigorous imagination, can supply. The result is that the mind of the reader is filled with a vast array of similitudes, bright, graceful, and attractive in one case ; startling, repulsive, and fear-inspiring in another ; gorgeous and majestic in a third ; and their lights and shades, their hues of beauty or of gloom, are employed to set forth the truths that are his theme, and give them an impression on the fancy and the heart ;—for he makes them the instrument of exemplifying and enforcing the truth, not of veiling it, or arraying it in false colors. To a large class of readers, therefore, the volume will have unusual charms, and may be read with advantage by all.

10. THE EPISTLES OF PAUL TO THE THESSALONIANS. Translated from the Greek on the Basis of the Common English Version, with Notes. New York : American Bible Union. 1856.

THIS volume is from the same pen as the translations of Peter's Second Epistle, the Epistles of John and Jude, and the Revelation, heretofore noticed by us, and presents the same marks of a critical knowledge of the text, unwearied diligence in the consultation of authorities, and calmness and impartiality of judgment. The variations of the Translation from the Common Version, though numerous, do not in most instances essentially alter the sense ; and will generally commend themselves to scholars, as presenting a closer correspondence in thought and expression to the Greek text. The notes are copious, learned, and judicious ; they point out the peculiarities of the apostle's language which chiefly need elucidation, and give in their references to ancient and modern translators and commentators, a conspectus of the constructions that have been placed on the chief terms and phrases, by those interpreters whose judgment is either of authority or interest.

11. ANTIDOTE TO THE POISON OF POPERY, in the Writings and Conduct of Professors Nevin and Schaff, in the German Reformed Church. In Three Parts. By J. J. Janeway, D.D. New Brunswick, N. J. : J. Terhune. 1856.

THIS is a republication, with large additions, of pamphlets, issued

two or three years since, the principal of which was noticed in the *Journal* of 1854. In the first part, the author presents "A Contrast between the Erroneous Assertions of Professor Schaff and the Testimony of Credible Ecclesiastical Historians in regard to the State of the Church in the Middle Ages;" in the second, he furnishes "An Antidote to the Professor's Popish Doctrines in his Essay and History;" and in the third, he gives "Five Contrasts with two German Developments." It is a candid, bold, and uncompromising exposure of the false doctrines of Professors Nevin and Schaff, and rebuke of their artful and treacherous procedure; and will open the eyes of many, we trust, to the errors and deceits of those Romanizing teachers.

12. THE BRITISH PERIODICALS. Republished by L. Scott & Co.

THE Quarterlies for April and May present a series of able articles on topics of interest in the spheres of literature, politics, and religion. Those in the *Edinburgh*, on Body and Mind, the Austrian Concordat, Sir Isaac Newton, and Ruskinism; those in the *London*, on the Peace and the Future of England; and those in the *North British*, on the Results of the Late War, British New Testament Criticism,

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ART. I.—THE PERPETUITY OF THE HUMAN RACE.

ONE of the most important questions in regard to the future administration God is to exercise over our world, respects the period during which the series of human generations and the work of redemption are to continue. If the race is within a few centuries to reach its term, and the number who are to be saved completed, then the work of redemption is to be comprised within limits that seem very narrow, and disproportioned to the great measures by which their restoration to holiness is accomplished. If they are to continue for ever to perpetuate themselves in successive generations, and renovation is soon to be extended to all that come into existence, and continued through eternal years, then the result of Christ's intervention is to be commensurate with the divine perfections, and suitable to the wonderfulness of the mediation by which it is to be achieved.

What then are the purposes of God respecting the perpetuation of our race? Is this world to continue to be their abode, and are they to multiply in an endless series of generations? Or are they soon to reach their destined number, cease to come into life, be transferred to some other scene

of existence, and the earth, having filled its office as the place of their birth and probation, be struck back into the nothingness from which it was called?

The latter is very generally supposed to be the teaching of the divine word. It is maintained that the end of the millennial age—which it is held is to close a little over a thousand years hence—is to be the end of the world, as a physical existence; that when soon after that period closes, the last resurrection and judgment take place, the sanctified are to be removed to a residence prepared for them in some other part of the universe; the wicked consigned to the abyss of punishment; and the globe itself burned by a fire that is either to annihilate it, or dissolve it into its elements, and disperse them through the realms of space.

This view, however, though very confidently held and taught, is not the doctrine of the Scriptures. There is no intimation in them that the earth is ever to be annihilated, or cease to be the birthplace and home of human beings. Instead, they teach that it is to continue for ever, and that mankind are for ever to occupy it, and multiply in an end-

movements on its axis and round the sun, and in a condition to yield the crops and fruits that are designed for the sustenance of mankind in their natural life ; and implies, therefore, that men in the natural, in contradistinction from a glorified life, are to inhabit and cultivate the earth as long as it exists. Seed time is the time when men, whose office it is to cultivate the earth, plant and sow food-bearing vegetables ; and harvest is the time when they gather the ripened crops of the grains and seeds they have sown. The promise is equivalent, therefore, to a declaration that mankind are to inhabit and cultivate the earth for their subsistence as long as it turns on its axis and wheels round the sun ; and that it is to continue those movements and pass through a succession of seasons as long as it continues to exist. It is a clear prediction, accordingly, that mankind are to continue on the earth and subsist on its annual crops as long as the earth itself continues in existence.

How long, then, is the earth thus to exist? And how long are men to propagate on it? The answer given by the Most High in the covenant with Noah is—for ever—through endless generations. “And God spake unto Noah, and to his sons with him, saying: And I, behold, I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth. And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for לְדוֹרֹת עוֹלָם perpetual generations (generations of eternity). I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud ; and I will remember my covenant, which is between me and you and every living creature of all flesh ; and the bow shall be in the cloud ; and I will look upon it that I may remember בְּרִית עוֹלָם the covenant of eternity—the everlasting covenant between God and every living creature of all flesh that is upon the earth,” Gen. ix. 8–16.

The covenant that was made with Noah and every living creature, is thus declared to be unto generations of eternity, or eternal generations ; that is generations of men and every living creature, that are to continue in an endless succession. It is equivalent to a declaration, therefore, that mankind and the animal tribes are to continue in an eternal series of generations. The covenant also between God and every living creature of all flesh is called an everlasting covenant; which,—as the parties with whom it is made, must continue to subsist as long as the covenant itself continues and is verified,—is equivalent to a declaration that the posterity of Noah and the earth itself are to continue for ever in the conditions which that covenant contemplates ; and therefore that the bow is for ever to appear in the clouds ; that men are for ever to continue to behold it ; and thence that they are for ever to subsist here in the natural life,—in which, and in which alone, that pledge would be appropriate to them.

These passages thus plainly teach that the earth is to exist
forever, and under its present aspect, must have that condition

firmed moreover by the inconsistency of a different construction with the divine perfections. It is as contradictory to God's own eternity and unchangeable goodness, wisdom, and purpose, to deny the eternity of his salvation, as it is to deny the eternity of his righteousness. The expressions are used in a like parallelism, Dan. iv. 3, 34, "How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion unto generation and generation." "And I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is unto generation and generation." That these are parallels is made indisputable by the exhibition, in the first, of the kingdom, and in the other of the dominion, as *olam* everlasting; while in the first it is the dominion, and in the last the kingdom, that is "unto generation and generation." The expression "unto generation and generation" is used therefore as equivalent to eternity, and assumes, accordingly, that the generations of mankind are to continue to succeed one another throughout the unending future. In Ps. cxlv. 13, eternities, and every generation and generation, are used as equivalents. "Thy kingdom is a kingdom *לְעוֹלָמִים* of all eternities, and thy dominion in every generation and generation." As the dominion corresponds in duration with the kingdom, its continuance in every generation and generation of mankind is identical with its continuance through all eternities. "Generation to generation," is used as the equivalent to eternity as the measure of God's name and reign. "Jehovah, thy name is *לְעוֹלָם* to eternity; Jehovah, thy memory is unto generation and generation:" Ps. cxxxv. 13. "Jehovah shall reign to eternity; thy God, O Zion, unto generation and generation:" Ps. cxlvi. 10. Here generation and generation is exhibited as the measure of God's eternal reign, as absolutely as eternity is. This use of the expression is, in effect, therefore, as absolute a declaration that the generations of mankind are to continue to succeed each other for ever, as a direct affirmation that they are to continue in an endless succession would have been. As they are to be commensurate with his reign, they are to be as eternal as his reign is. And, finally, they are used by Joel iii. 20 as equivalents in predicting the perpetuity of

Judah's residence in their national land: "But Judah shall dwell to *olam*, eternity, and Jerusalem to generation and generation." These passages, like the promises to Noah, thus explicitly teach that the generations of men, are to continue to succeed one another for ever, and are to be a measure in their perpetual series of the round of eternal ages. To maintain that this is not their meaning, is not only to contradict the plain equivalence of the endless generations of mankind to eternity in these delineations of the Divine kingdom and reign; but is to exhibit God as having used a measure of the continuance of his kingdom, his dominion, his name, and his memory, that is wholly incommensurate with, and altogether misrepresents them; which were inconsistent with his veracity and wisdom.

This use, moreover, of the ever continuing succession of human generations, as a measure of God's eternal kingdom and reign, was not far-fetched or inappropriate to the Hebrews, but was the most natural, the most graphic, and the most impressive that could have been selected; from the fact, that the passages in which it is used, were all written

to the Israelites down to the time of their dispersion by the Romans, and has an equally prominent place in the predictions of their restoration and re-establishment in that land as his chosen people. Thus, his language to Abraham was, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward : For all the land which thou seest, to thee will I give it, and to thy seed, *ad olam*, to eternity. And I will make thy seed as the dust of the earth ; so that if a man can number the dust of the earth, then shall thy seed also be numbered." (Genesis xiii. 14-16.) The duration of the gift is thus explicitly defined as eternity ; and its eternity implies, therefore, the everlasting existence of the earth and of Canaan, and the endless continuance by successive generations of the Hebrews. And the promise is literal, not metaphorical : there is no metaphor in the use of *ad olam*, to eternity. The supposition is contradictory to the law of the metaphor, which always ascribes to that to which it is applied, some character, act, or condition that is not compatible with its nature, but only in some relation resembles what is true of it. But an endless continuance of the Hebrews by successive generations, is not inconsistent with their nature. Instead, it is precisely that for which their nature is fitted, and which will certainly take place, unless they are intercepted from it by some modification of their constitution, change in the state of the world, their removal to another scene of existence, or some other extraordinary measure of Divine providence. Nor is it hyperbolic, or a substitution of an infinite for a finite period ;—as it is not hyperbolic in reference to the nature of man, or the constitution of the world, to predicate eternity of the succession of human or Hebrew generations—inasmuch as their nature fits them for propagation through any period during which God pleases to continue them in existence, whatever its length may be. That it is literal, and not hyperbolic, is shown moreover by the prediction that Abraham's seed is to be as the dust of the earth, so that to number them will as much transcend the powers of a human mind, as to number the dust of the earth does. Such a promise would not be simply an extravagant hyperbole ; it would stupendously misrepresent man's power of enumeration ; if, as is generally

held, the Hebrews are to propagate only about one thousand years longer—as the number that at that time will have come into being, will not, at a very large estimate, rise, probably, above 700,000,000—the work of numbering whom would bear no comparison in vastness and endlessness to an enumeration of the dust of the earth. On the supposition, however, that they continue to multiply through eternal ages, their aggregate will at length, from their multitude and from the indeterminateness of the hosts that will ever still be to come into existence, as absolutely transcend an individual's power of enumeration, as it surpasses one's power to number the dust of the earth.

This gift was renewed in the covenant afterwards made with Abraham, of which circumcision was made the seal.

“Thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and will make nations of thee, and kings shall come out of thee. And I will establish my covenant betwixt me and thee, and thy seed after thee in their generations for a covenant, *olam*, of eternity, to be a God

and his gift to them of Canaan as an everlasting possession, could not be a promise and covenant of eternity, if after a few hundred years no more of his line come into existence to receive the seal of that covenant, and none of his posterity have possession of Canaan as their inheritance and home.

The same promise of Canaan for an eternal possession was made to Jacob: "God Almighty appeared unto me, and said unto me, Behold I will make thee fruitful, and multiply thee, and will make of thee a multitude of people; and will give this land to thy seed for a possession—*olam*—of eternity," Genesis xlviii. 4. It was referred to by Moses in his prayer, as God's promise to Abraham, Isaac, and Jacob: "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it, *le olam*, to eternity," Exodus xxxii. 13. It was repeated by Moses to Joshua: "And Moses sware in that day, saying, surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's, *ad olam*, to eternity," Joshua xiv. 9.

The gift and possession of the land are thus in all these covenants and promises so frequently repeated, defined as eternal. No other period is mentioned; no intimations are given that the word *olam*, eternity, is used in a modified sense. No expressions are employed which represent that the earth is not to exist for ever, and that imply therefore that its eternity is a mere measure of a temporary continuance of the thing given. The supposition that Canaan is to continue in being but for a few generations, and that their possession of it is to reach its end at the distance at the utmost of forty or fifty centuries after Moses, is as contradictory to the language of these promises, as a similar supposition would be in respect to God's dominion, reign, and existence.

That supposition, moreover, is precluded by express assurances, that Zion, Jerusalem, and the land are to continue for ever, and that God is for ever to reign there. "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth to *olam*, eternity," Ps. cxxv. 1. "The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever. Here will I dwell, for

I have desired it," Ps. cxxxii. 13, 14. "The Lord appeared to Solomon, and said unto him: I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there, *ad olam*, to eternity: and my eyes and heart shall be there (all days) perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and wilt keep my statutes and my judgments, then will I establish the throne of thy kingdom upon Israel—*olam*—to eternity," 1 Kings ix. 3-5. "The Lord has said, In Jerusalem shall my name be—*olam*—to eternity," 2 Chron. xxxiii. 4. These, and a great number of other passages, thus explicitly teach that Zion, Jerusalem, and the realm of Israel are to continue to eternity, and may therefore be the possession through unending ages of successive generations of Israelites.

III. The gift of Canaan to the Hebrews as an everlasting possession, was not only thus made in the covenant with Abraham, and the promises to Isaac, Jacob, and the Israelites, down to the time of their establishment there, but it was renewed and repeated with equal distinctness and emphasis

be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them, and they all shall have one shepherd. They shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children, *ad olam*, to eternity; and my servant David shall be their prince, *le olam*, to eternity. Moreover, I will make a covenant of peace with them: it shall be a covenant, *olam*, of eternity with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them, *le olam*, to eternity. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the nations shall know that I the Lord do consecrate Israel, when my sanctuary shall be in the midst of them, *le olam*, to eternity," Ezekiel xxxvii. 21-28.

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion henceforth, and *ad olam*, to eternity. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem," Micah iv. 6-8.

There is a large number of similar predictions in these and the other prophets. Notwithstanding their long exile because of their sins, they are at length to be restored, and their possession of the land to eternity is pledged to them after their return, as absolutely as it was anterior to their banishment. Though they have been so long driven from it, it is as assuredly theirs to eternity, as it would have been had it never been wrenched from their possession because of their revolt.

IV. In accordance with this, the continuance also to eternity of the Hebrews as a nation, and in their land, is promised with equal explicitness:

"Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for

ever. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And it shall not be plucked up, nor thrown down any more, *le olam*, to eternity," Jeremiah xxxi. 35-40.

Here the continuance of the Israelites as a nation before Jehovah, is declared to be as sure as the continuance of his ordinance that the sun shall give light by day, and the moon and stars by night. As the sun, moon, and stars were created, and are upheld by Jehovah; as it is his ordinance that they shall give light to the earth; and as there is no cause either in them, or any other created thing, that can prevent them from filling that office; it is certain that they will for ever continue to shed light on the earth. So in like manner, as God creates and upholds the Israelites, and ordains the laws by which they continue their national existence by new births from age to age; and there is no cause either in them, or any other part of the

turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from now and to eternity," Isaiah lix. 20, 21.

This is as specific a pledge as language can express, that their seed's seed, or their succession of generations, is to continue to eternity.

"For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord," Isaiah lxvi. 22, 23.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain. Then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim; Egypt shall be a desolation; and Edom shall be a desolate wilderness. But Judah shall dwell to eternity, and Jerusalem unto generation and generation," Joel iii. 16-20.

The perpetuity of the Israelites, as a nation, and their residence in Canaan for ever, is thus made as certain, as the fulfilment of God's ordinance is, that the earth and the sun, the moon and the stars, shall exist for ever. As the new heavens and the new earth are to remain before him for ever; as the Jerusalem he is to create a rejoicing, is to be an excellence of eternity, a joy of generation to generation in an everlasting succession; so their seed and their name are to remain for ever. They are to dwell in Jerusalem to eternity. They are to people Judea through the round of unending ages.

V. On the institution of a monarchy over Israel, and the

elevation of David to the throne, these pledges and predictions of the everlasting continuance of the nation and possession of the land of Canaan, were repeated and confirmed by new promises and predictions that the kingdom of Israel should continue to eternity, and its throne be filled by the seed of David. Thus his promise to David was:—"I will set up thy seed after thee, and I will establish the throne of his kingdom, *ad olam*, to eternity. Thy house and thy kingdom shall be established, *ad olam*, to eternity." And it was interpreted by David as a pledge of the perpetuity of his family, his throne, and the nation; for in his prayer in response to the promise, he said: "For thou hast confirmed to thyself thy people Israel, to be a people unto thee, *ad olam*, to eternity, and thou Lord art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it, *ad olam*, to eternity. And let thy name be magnified, *ad olam*, to eternity, saying, the Lord of Hosts is the God over Israel. And bless the house of thy servant that it may continue before thee," 2 Samuel vii.

eternally." Here again, the continuance of the sun and moon, the days of heaven, and the succession of human generations, are exhibited as equivalents to eternity, and they and eternity itself are presented as measures of the continuance of David's seed, and throne, and their reign over Israel.

VI. Other passages show that the great personage in whom these promises are to have their chief fulfilment is Christ, who is not only to be the King of Israel, but the King of all kings, and the Lord of all lords.

"Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from now and *ad olam* to eternity. The zeal of the Lord of hosts will perform this," Isaiah ix. 6, 7.

Here both his humanity and his deity are asserted, and his reign on the throne of David, and over his kingdom, and exercise of the functions of a righteous monarch, it is declared, shall be to eternity. There is a like prediction in Jeremiah.

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised [their restoration] unto the house of Israel and to the house of Judah. In those days, and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely. And this is the name whereby he shall be called, the Lord our Righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying; Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests my ministers. As the

host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me," Jeremiah xxxiii. 14-22.

It is thus not only promised most expressly that there shall never be a period after their restoration, when a descendant of David shall not sit upon the throne of the house of Israel, but it is represented to be as impossible that that purpose of Jehovah should be prevented from its accomplishment, as it is that men should annul his ordinance respecting the succession of day and night. As to put an end to the succession of day and night is wholly out of the power of men, so to prevent the accomplishment of God's purpose, that the seed of David shall reign to eternity on the throne of Israel, is out of the power of man and all other created causes. It is promised, moreover, that the descendants of David shall be multiplied, so that their multitude shall transcend man's power of enumeration, as the stars of heaven do, infinite hosts of which lie wholly beyond the sphere of his vision. It is to be as impossible

administration under which he is to rescue the world from ruin, and raise it to the beauty and glory of an obedient empire.

Accordingly, in all the great prophetic representations of his reign over the earth after he assumes its sceptre, his kingdom here is exhibited in the most express and emphatic manner, as to continue for ever, and over mankind in their division into nations, and in their natural life. Thus it was declared to Daniel, that on the destruction of the fourth kingdom represented by the legs and feet of the great image; "the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all other kingdoms, and it shall stand to eternities," Daniel ii. 44. It is to be a kingdom therefore in this world, and thence a kingdom over human beings. It is to extend itself over all the other kingdoms of the world, and therefore embrace the whole territory and population of the earth. It is to continue to eternity, and it is to be the kingdom of heaven, which Christ is to establish, and over which he is to reign.

In the vision, accordingly, in the seventh chapter of Daniel, of the institution of this kingdom, on the destruction of the powers of the fourth empire denoted by the wild beast, it is expressly represented that the dominion with which Christ is then to be invested, is the dominion of the earth; that the subjects of his rule are to be the nations of the earth, and mankind therefore in the natural life; and that his reign over them is to continue to eternity.

"And I saw in the night visions, and behold one like a Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is a dominion of eternity, which shall not pass away, and his kingdom that which shall not be destroyed," vii. 13, 14.

No language could more clearly declare that the dominion with which he is thus to be invested on the

destruction of the rulers of the fourth kingdom, is the dominion of this world ; that the rule he is to exercise is to be over mankind in the natural life ; that it is to extend to all the peoples, nations, and languages, into which they are divided ; and that it is to continue to eternity. This is reiterated accordingly and confirmed in the interpretation which the revealing Spirit gave of the vision, in which it is declared, that on the judgment and destruction of the power denoted by the wild beast, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is a kingdom of eternity, and all dominions shall serve and obey him," v. 26-27. The scene of the kingdom is thus represented to be under our skies ; all that lies beneath the circuit of our atmosphere : it is declared to be a kingdom of eternity, and a kingdom in which the saints of the Most High shall reign ; which shows again that the people, nations, and tongues, over whom Christ is to reign and exercise an eternal dominion, are human beings in the natural, not in a glorified life ; for how else can the

ration, like the kingdom of Christ over them, through eternal ages.

To the same effect, in the Apocalypse, at the sound of the seventh trumpet, there were great voices in heaven, that proclaimed "The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever," chap. xi. 15. The kingdom of the world which is then to become his, is the kingdom *του κοσμου*, of *this globe*; not of human beings in some other sphere, but of *this earth*, the birthplace and residence of mankind. It is here accordingly and over human subjects that he is to exercise his rule. This is shown, also, by the acts enumerated by the elders, who fell and worshipped, as to be exercised by him: "The time of his wrath," they proclaimed, "has come against the hostile nations; the time to destroy the corrupters of the earth; and the time to reward those who fear his name—the living—both small and great." These are indisputably human beings and in the natural life. They are rulers and people, open and implacable enemies, and obedient children who inhabit the earth at Christ's second coming. And the period during which he is to reign over them, is, *εις τοὺς αἰῶνας τῶν αἰώνων*; through the ages of ages,—that is, to eternity. And finally, it is revealed with equal explicitness, that after Christ has come and commenced his reign on the earth, the nations are still to continue here, and are to be sanctified and saved. For the apostle declares, in respect to the New Jerusalem, which he saw descending out of heaven:—

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city has no need of the sun nor the moon, that they may light it: for the glory of God lights it, and the Lamb is its lamp. And the nations shall walk in its light, and the kings of the earth shall bring their glory and honor to it. And its gates shall not be shut by day (for there is no night there), and they shall bring the glory and honor of the nations to it. And nothing shall enter it that is unclean, and that works defilement and falsehood; but they only who are written in the Lamb's book of life.

"And he showed me a river of water of life pure as crystal, proceeding from the throne of God and the Lamb. In the midst of the broad place, and on each side of the river, was the tree of life, bearing twelve fruits, according to each month yielding its fruit, and the

leaves of the tree were for the healing of the nations. And there shall be no curse any more. And the throne of God and of the Lamb shall be in it; And his servants shall serve him. And they shall see his face, and his name shall be on their foreheads. And they shall rule as kings through the ages of ages," chap. xxi. 23-27; xxii. 1-5.

It is thus as clearly revealed here, that the Lord God and the Lamb are to be visibly present with those on the earth whom the city represents, as it is that the city is to come down to the earth from heaven; for they are to see his face, and he is to be their light. It is clear, also, that those who are represented by the city, who reign, and whom God lights with his glory as he lights the city, are a different class from the nations; for the latter walk in the light of the city and bring their glory to it. And those who are symbolized by the city and reign, are expressly declared in the vision to be the Lamb's wife—which is the denominative of the risen and glorified saints, xxi. 9, 10. The nations are, therefore, the literal nations of the earth; the people and tongues over whom Christ received dominion at his

the covenant with Abraham, Isaac, and Jacob, and the Hebrews on their establishment in Canaan. It is revealed and promised in the pledge to David, the first monarch ancestor of Christ, that his seed shall reign to eternity on his throne, and over his kingdom of Israel. It is revealed in the predictions that the Son of the Virgin, the God-man, was to be the descendant of David who should for ever reign on his throne. The prophecies of Christ's coming in the clouds and receiving the dominion of the earth, foreshow that mankind in the natural life—people, nations, and tongues,—are to be the subjects of his eternal reign on the earth. And finally, it is foreshown in the visions of his reign on the earth after his second coming, that the nations are still to exist here, and are to continue in an endless series of generations, to be the subjects of his sway. It is thus presented in a conspicuous manner at each of the great stages of the revelations God has made; it enters as an element into all the covenants; it is woven into all the great predictions and delineations of the kingdom and reign of Christ. It lies at the basis, as it were, of the work of redemption, and was contemplated in all the measures that were preparatory to Christ's incarnation; it was contemplated in his offering himself as a sacrifice for the whole world; it is contemplated in his eternal priesthood, and the intercessions he is to offer for those coming unto God by him, through the round of eternal ages. And there are no representations in the Scriptures that are contradictory to these; there is not a hint in them that the earth is ever to be annihilated, or that the race is ever to reach a point beyond which no new generations or individuals are to come into existence.

This great purpose of the Most High is one of the most important that he has revealed to us; and the knowledge of it is essential in order to understand the successive measures of his administration, and especially the incarnation, sacrifice, and reign of Christ. Without it, no adequate impression can be made on us of the vastness of his aims and the grandeur of the redemption he is to accomplish. Those who imagine that our earth is the only world that exists; that the other planets, the sun and the stars, are mere balls, or glittering points set in the arch of the sky, of no greater bulk than the objects near us on the earth that are of the same

apparent dimensions, are not in a greater error in respect to the illimitableness of God's empire, than they are in respect to the greatness of Christ's work, and the infinite crowds who are to be redeemed by him from age to age, who imagine that the race has already nearly reached its bounds; that within about a thousand years, the whole number of human beings that are ever to exist, will have come into life; and that the work of redemption, accordingly, is to be circumscribed within those narrow limits.

This great purpose of God respecting our race, confutes the theory of Anti-millenarianism. That narrow scheme, the creature of human speculation, contemplates no such everlasting work of redemption. It has no place for so vast and glorious a display of the Divine wisdom and goodness. Instead, it holds that the work of saving man is soon to reach its end; that the redemption of a small part of those who come into existence, is all that God designs; and that the grand measures by which a further extension of the evils of the fall is to be prevented are, the interception of the race from a further multiplication by a removal of them to other

which Dr. Whitby controverts, cannot be doubted. Infidels have maintained that the apostles positively asserted "that the times they wrote in *were the last times*, and the then age the last age, and those days the last days," and as the event has falsified what they are supposed to have delivered upon this subject, infidels conclude the apostles were not inspired. The especial object of Dr. Whitby in writing the discourse before mentioned, was to confute the arguments of Mr. Whiston in his essay upon the Revelation of St. John. But no doubt he had the further object of confuting the arguments of infidels upon this head. It is well known, too, that Dr. Whitby was the author, or at least the most successful advocate of a *new* hypothesis (as he himself calls it) concerning the millennium, which is now unhappily very widely prevalent; and the proposition he undertook to establish in that discourse was essentially connected with his hypothesis, if not a necessary part of it. In arguing the question, Dr. Whitby, in effect, concedes to infidels the grounds they take, unless the view he sets up against Mr. Whiston can be maintained; but it appears to the writer that he conceded quite too much; and not only this, but by putting his arguments, as he does, upon the ground of interpretation, he has not given the best or even a true answer to the arguments he opposes. It is undoubtedly true, that if the apostles had positively affirmed that the day of judgment would certainly come in their days, infidels would have, at least, plausible grounds to rest their arguments upon. It is not this proposition, however, which Dr. Whitby undertook to disprove, as the reader will perceive by the statement made of it at the beginning of this essay. And the apostles might well speak, without giving ground of imputation against their claims to inspiration, as conceiving that *for aught revealed in the Scriptures or to them*, the coming of the Lord Jesus Christ and of the day of judgment *might be in their days*, or might be delayed to some later age. Such a declaration would, indeed, lay ground to say they were not inspired to know the time of these events, but it would not warrant the conclusion that they were not inspired with the knowledge of what they positively taught. The apostles never pretended to be inspired with the knowledge of all future events, and as Dr. Dod-

dridge remarks, an ignorance of the time of the Lord's coming to judgment, "was by no means inconsistent with a knowledge of whatever was necessary for the preaching of the gospel." Nor must it be supposed that men have any right to the knowledge of the time of the Lord's coming; nor that God would, as if men had a right to such knowledge, impart it to those whom he should commission and send to them; for, as Dean Sherlock has observed, "it cannot be maintained that we have any right to the knowledge of things future. God is not obliged, either in wisdom or goodness, much less in justice, to declare to us the things that shall be hereafter. In regard, therefore, to the knowledge of futurity, whether it be little or much, or nothing, that God thinks fit to communicate to us, we have no reason to complain.

Again, he says, "No reason can be given why God should at all times, or at any time, clearly open the secrets of his providence to men. It depends merely upon his good pleasure to do it, in what time and in what manner he thinks proper."* If God, then, may conceal all future events, it follows that he may conceal the time of such events as he

expect to find the apostles, while expressing themselves with assured confidence of a judgment to come, cautiously wording their expressions so as to give no occasion for any conjecture, much less for any positive determination, of the time which it was the will of God to conceal. Dr. Whitby's arguments, in fact, are at variance with this article, but not sufficient to disprove it, as we hope to show. Nor is the lapse of time, since the ascension of our Lord, any ground for believing that the apostles could not have been left in absolute ignorance of the time of our Lord's coming again to judgment. There are persons who seem to think, that there must be some reason or propriety why God should have informed the apostles, and through them the world, at least something concerning the time of the second coming of Christ, seeing it was so remote, and enough to leave no doubt upon their minds whether it would occur in their own age. How could it be consistent, it may be asked, with the sincerity of the divine character to command the first disciples to watch for the coming of an event, which he had determined should not take place till after the lapse of many centuries? The only answer that need be given to such inquiries is that already quoted from Dean Sherlock. But if it be said, that although God had the right to withhold all knowledge, not only of the time of the event but of the event itself, yet, having revealed the event, concealing the time of it (which he had secretly fixed in a remote age), it would be exciting an unfounded expectation to command the apostles and the first Christians to watch for it. We ask how can this be made to appear? Does the reader maintain that God had no right to reveal the event without also revealing the time when it should occur? Then he denies God's right, as a sovereign, to determine what part of his own designs he will reveal to his creatures; but this is a proposition which can easily be disproved on grounds of human reason as well as of divine revelation. Does he admit that God might, consistently with his own perfect wisdom and goodness, reveal the certainty of the event, and conceal the time of it, but not command men to watch for it, seeing he had appointed it for a remote age we ask again, how can this be made to appear? Suppose that no such injunction had been given, what would be the

dictate of human wisdom and prudence, but to watch continually for the event itself, seeing they were absolutely ignorant of its appointed time? The injunction to watch for the coming of the Lord is, in point of fact, bottomed upon this reason: "Watch, *for ye know not* the hour your Lord doth come," Matt. xxiv. 42. "Take heed, watch and pray, *for ye know not* when the time is." Our Lord then commanded his disciples to do, in this respect, no more than the reason of every sober-minded and right-hearted man would incline him to do in the case supposed, and the objector must fall back on the ground previously taken, and show some right in man to the knowledge of future things, or some obligation on the part of God, either in wisdom, goodness, or justice, to communicate some knowledge of his purposes concerning the time of the events in question. An attempt of this kind must be abortive, as well because it would impugn the doctrine of God's sovereignty, as because God has not, in fact, given such knowledge to men.

If these positions can be maintained there can be no

It seems strange that such contrariety of opinions as we find among the learned should exist upon such a question of interpretation. It cannot be accounted for on the ground of obscurity in the language the apostles used. They wrote

nomen ignoret. Et quanquam non habuerit prædicatorem, tamen ex vicinis nationibus opinionem fidei non potest ignorare." (Jerome.) Again: "Perspicue ostendit quare supra dixerit 'de die autem,' etc., quod non expediat scire apostolis ut pendulæ expectationis incerto semper eum credant esse venturum, quem igitur quando venturus sit." (Jerome was born A.D. 340; died, 420.)

AUGUSTIN *Civitat. Dei*, book 18, chap. 53, on Acts i. 6, 7, has the following: "They did not make this inquiry concerning the day, the hour, or the year, but concerning the time when they received this answer. In vain, therefore, do we endeavor to compute and define the years that remain to this age, since we hear from the mouth of truth, that it is not for us to know it, which some have said may amount to 400, others 500, and others even 1000 years from the ascension of our Lord to his final advent. It would be long to show how each one establishes his opinion—and it is not necessary. They employ human conjectures, and nothing certain is advanced by them, with the authority of canonical Scriptura. But He puts an end to all power of calculation, and bids them leave it off, who says, 'It is not for you to know the times,' &c." (Augustin was born A.D. 354, he died A.D. 430.)

In Epistle 199 to Hesyehius, Augustin enters at large into this subject. Hesyehius had written him twice, and expressed his belief that the day of the last judgment was shown to be near by the signs of the times. Augustin maintains, that what most concerns us is, that the last day of our life should find us ready to receive the Lord, since we shall be judged at the end of the world according to the state in which we depart this life. He confesses, however, that we are now in the last hour, according to the words of John, but he maintains that *this hour* may signify many centuries; and he remarked that at that time (when he was writing) they counted 420 years from the birth of the Lord Jesus Christ. When after some remarks on Daniel's prophecy of the seventy weeks, and our Lord's prophecy concerning the destruction of Jerusalem, and the state of the world, and the progress of the gospel, he says: "In fine, the surest way is to watch and pray, not only because our life is uncertain, but also because we know not when the Lord will come. On the contrary, if we believe he *must* come soon, it is to be feared, that if he should delay, those who find themselves deceived will be tempted to believe he will not come at all, and that infidels will take occasion to mock at our faith." See Fleury's *Eccles. Hist.*, vol. v. (in 4to.) pp. 522-3.

AMBROSE (who was made a bishop A.D. 374, and died A.D. 397), lib. 5, de fide, cap. 8, says: "Nobis scire non proderat ut dum certa futuri iudicii momenta nescimus, semper tanquam in excubiis constituti, et in quadam virtutis specula collocati, peccandi consuetudinem declinemus, ne nos inter vitia, dies Domini deprehendat." Cited in Gerhard's *Harmony*, Vol. ii. p. 792, col. 1; and see more to the same effect at the place cited.

HILARY (who died in A.D. 449), Can. 26, in Matthew, says: "Paratos vos esse convenit, quia diei ignoratio intentam sollicitudinem suspensæ expectationis exagitat." (Id. *ibid.*)

plainly, and evidently expected to be understood by those to whom they wrote; nor is there much if any real difficulty in determining the literal meaning of what they wrote. The difficulty is to reconcile the literal meaning of their

ISODORE of Pelusium was the most celebrated of the scholars of Chrysostom. He died February 4th, A.D. 440. In Book I. Epist. 117 of his works, is the following: "Quid enim die, quæso, utilitatis attulerit finis mundi diem exploratum habere? At vero eum ignorare conducit, ut omnem diem illum esse existimantes, parati ad eum sinus vigilantes ac Dominum nostrum expectantes."

GREGORY I., commonly called the Great, who was bishop of Rome between A.D. 590 and 604, in his thirteenth Homily on the Gospels says, "Horum ultimam Dominus noster idcirco voluit nobis esse incognitam, ut semper possit esse suspecta, ut dum illam prævidere non possumus ad illam sine intermissione præparemur." Works, vol. ii., p. 115. F. in folio. He died 176 years after the death of Augustin.

BEDA (who was born A.D. 673, and died A.D. 735), on Acts i. 7 says, "Christ shows by these words that he knew; but that it was not expedient for mortals to know; so that being always uncertain concerning the advent of the Judge, they might daily so live as if they were to be judged any day." On Mark xiii. 33, he says; "The Lord plainly shows when he says, 'of that day and that hour knoweth no man,' &c., that it was not expedient for the apostles to know, so that they should always believe him about to come, as they knew not the time when he would come."

expressions with other opinions supposed to be so firmly established by other Scriptures as not only to justify, but to require a wide departure from the literal meaning of the texts in question. But we cannot pursue this topic further

says: "Quantum temporis usque ad finem seculi supersit certum est neminem mortalem esse qui noverit, nisi forsitan Dominus alicui speciali gratia revelaverit. Omnium namque de hac re calculantium digitos requiescere jubet, qui ait, non est vestrum nosse," etc. Vossius, *Theses Theologicae*, p. 287, bottom.

NICHOLAS de LYRA on Matt. xxiv. 42, *Vigilate ergo*, etc., says, "Illic ex prædictis excitat nostram sollicitudinem, quod enim tempus judicii est incertum, ideo semper debemus esse parati ad ipsum expectandum," etc.

BEZA on 2 Pet. iii. 10, says, "That is, suddenly or at a time when men, thinking of nothing less, are sleeping in quiet as in the days of Noah. The words (*et vultis*) in the night are to be referred to the word *thief* and not to the word *come*, &c. And as it was vainly believed for a long time in the ancient church, that Christ would come in the night to judgment, therefore they instituted what they called *vigils*, lest Christians should be found not watching—the parable of the ten virgins being understood to that purpose, as it may also be collected from Luke ii. 8, that Christ at his first advent was born in the night. But let us rather give over these curious and uncertain things, and watch *days and nights* (*animis ad ipsum erectis*) with our minds intently fixed on Him, lest we should be found buried in sleep in the world."

On Mark xiii. 32, Beza, after making a critical observation, says, that "there is no ground for a subtle distinction between the *day* and the *hour*, since by both words must be understood that point of time appointed by God for the second advent of Christ; but it is proper to make a remark on account of those who, for ages past, have tortured themselves that they might extract from the Scriptures the time of the judgment; to whom if you object these words of Christ, they are accustomed to reply, that the day and the hour are uncertain, but the *time* and the *year* by no means so. As if the reason for which God would not that this time should be known by any one—to wit, that we being certain of the thing itself (*eujus eventum ignoramus*), the time of the actual taking place of which we are ignorant of, should perpetually stand upon the watch—'perpetuo in excubiis agamus'—were of less force in respect to the *time* and the *year* than to the *day* and the *hour*," &c., &c.

"But to all pious persons this doctrine of Christ will be sufficient; that they religiously look for his advent, but not curiously inquire into the secrets of God. Nor can I forbear to say that I do not approve of the opinion of those persons who inculcate, as though it were a divine oracle, the saying, '2000 years before the law, 2000 years under the law, and 2000 years after the law;' for to say nothing about the calculation of past years, how can that saying agree with this saying of Christ, without manifest cavilling? If I should deny this to be the prophecy of Elias—and I certainly do deny it—how will it be proven? By ancient tradition forsooth!" &c., &c.

Clariss of MATTHIAS FLACTUS Illyricus at the word *Vigilare*. "It, viz. the word *Vigilare*, often signifies to live soberly in the duties of Christian piety. Thus our Lord often inculcates especially, Matt. xxiv. 42; xxv. 13; xxvi. 41, that Christians should watch *because they know not the day nor the hour of the Lord's advent*, where the matter involved is not the watchfulness of the body

at present, without too great a digression from the principal subject of this essay.

It may be assumed at the outset of the discussion, that the apostles could know the time of our Lord's second

but of the mind, which is the uninterrupted care and solicitude of living well, and the (anxia expectatio ac desiderium venturi Christi) anxious expectation and desire of the coming of Christ—(or of Christ to come)."

At the word *Mille*, he refers to Rev. xx. 2, 4, where it is predicted that Satan shall be bound a thousand years and the pious shall reign with Christ. He says the passage is variously explained by writers. "But many understand it of the time between the writing of the Apocalypse and the origin of the kingdom of the Turk," &c. Note.—This shows that in the belief of many (in the time of the writer) the millennium was past.

Flacius, was born 1520, died 1570, and was one of the most learned of the Protestant Reformers. He was the principal writer of the Magdeburg Centuriators. His *Clavis* is praised by Walch, Mosheim, and even Father Simon. He was a contemporary of Calvin, who was born 1503 and died 1564.

Flacius in his "*Index Rerum*," &c., of the Old and New Testament, shows not only his belief on this point, but also the passages of Scripture upon which his belief was founded. Thus we have under the words "*Judicii dies*" the following summary. (1.) *Propinquus* (it is near), Rom. xiii. 11, 12. (2.) It will come as a thief in the night, *for it is uncertain, and therefore to be watched for*, Matt. xxiv. 42. (3.) It will come unexpectedly to the men of this age, immersed in the cares and delights of this life, as the deluge came, Matt. xxii.

coming, and of the day of judgment, only in three ways: namely, by the Scriptures of the Old Testament, by the personal instructions of our Lord himself, or by the inspiration of the Holy Spirit. The first question then in an orderly inquiry would be, whether the time of our Lord's second coming, or, what amounts to the same thing, whether the interval between his first and second coming can be determined by the Scriptures of the Old Testament. But the discussion of this question would require an examination of all those parts of the Old Testament which may be supposed

GERHARD, in Harm. cap. 162. Vol. ii. p. 791, says, "Complectitur autem hæc vigilantia, (1) quotidianam novissimi diei memoriam et perpetuam adventus Christi expectationem, etc. (2) Sollicitam curam et quotidianam ad diem judicii præparationem, etc., Matt. xxiv. 42; Mark xiii. 35." (Gerhard flourished 1627.)

JANSENIUS (born 1585, died 1638), in Harmony of the Gospels, chap. 125—"After the Lord had foretold what it was proper to know concerning his advent, he fitly adds how we ought to prepare for that advent on account of its uncertainty. Whatsoever is said here (Matt. xxiv; Mark xiii; Luke xvii. 18, 21) to the apostles, is said to us. Whence the Lord afterwards says, What I say unto you I say to all: for although the Lord knew that his advent to the general judgment would not be in the lifetime of many of the faithful, yet it was his will that all should expect him and prepare themselves for it as if it was (*mox futurum*) soon to be. Again: The Lord also added the cause why we should be always watchful, *namely*, the uncertainty of his advent; because, he says, you know not at what hour your Lord will come. Again, on Luke xviii. 8: He always so speaks of his advent, as wishing it to be expected by the faithful at any time, as if it *might be* in their time. And with this agrees Habak. ii. 3." Several other passages to the same effect might be cited from chap. 124 of this Harmony.

We might add largely extracts of similar import from CALVIN (see Instit. book iii. chap. 25, § 6, and his Commentary on 1 Cor. xv. 51; 1 Thess. iv. 15, v. 1; 2 Thess. ii. 2); from PICTET (Theologia Christ. bk. 12, cap. 3); from PISCATOR (Comment. on 1 Thess. iv. 14); from THOMAS ADAMS, JOHN HOWE, W. ROMAINE, LATIMER, KNOX, RIDLEY, BRADFORD, JOHN CARELES, ARCHBISHOP SANDYS, BISHOP DAVENANT, JOHN MILTON, JOHN BOUGHTON, CARTWRIGHT, PERKINS, JANeway, ALLINE, TOPLADY, BISHOP JEWEL, PETER RAVANEL, LAMY, and others, but it cannot be necessary. In direct opposition to these writers are the instructions of the pulpit at the present day. Calvinists do not follow Calvin in this point of doctrine, and among those who profess to hold to the Westminster Confession of Faith very few, it is believed, assent to the concluding article of that symbol. Dr. Whitby's New Hypothesis is thus shown to be irreconcilably at variance with at least one point of the Calvinistic system. But this is not all. That system of interpretation which Dr. Whitby resorted to in order to maintain his new hypothesis, is extremely dangerous. Carried out to its legitimate results it becomes Arminianism—German Neology. Whitby was a most determined opponent of Calvinism all his life, and for a time of Socinianism also, but to this last he became reconciled before he died.

to bear upon the coming of Messiah and his kingdom;* and this would be a labor quite too large for an essay. It is proposed, therefore, to substitute for this inquiry another, which will tend to the same conclusion, namely, what the apostles, and the nation at large, appear to have learned from their Scriptures concerning this matter.

The apostles, it is well known, received at different times two distinct commissions. The first was exclusively to their own nation (Matt. x. 5, 6), and occurred during the Levitical economy;† the last was given after the close of that economy, and extended to all nations. Under the former they were invested with miraculous power (Matt. x.) but the Holy Spirit as a teacher, was not then given to them; whereas under the latter He was their comforter and their guide. While, therefore, we must admit, as there can be no doubt of the fact, that after the descent of the Holy Spirit upon the apostles they had deeper and clearer views of the mysteries of the kingdom of God, and of those ancient prophecies which related to that kingdom, than

* David Lewis learned much from Lewis in his Dissertation on the Books

they had during our Lord's personal ministry, it will hardly be doubted that if the Old Testament taught anything clearly concerning our Lord's second coming and the time of it, they could have previously discovered it without any extraordinary illumination of the Holy Spirit. The canon of the Old Testament, when our Lord appeared, had been completed about four centuries. The expectations of the nation, not only during that time, but from a much earlier age, had been directed by their prophets to the coming of Christ; so that whatever their Scriptures revealed concerning the advent of Christ had long been the subject of careful consideration, and their teachings might have been discovered and understood by the nation long before the age in which our Lord appeared; and being discovered, would, in all probability, have been transmitted from generation to generation, as a part of the national faith. However this may be—and we do not wish to rest the argument upon mere probabilities—it is certain that at the time of the transfiguration, Peter, James, and John, had no idea whatever concerning the second coming of the Lord. Taught as we are by events, we know that this doctrine of his second coming involved the previous events of his rejection by the Jews, and of his death, resurrection, and ascension into heaven. But these disciples, upon being charged not to tell any man what they had seen till the Son of man should be risen from the dead, questioned one with another, what the rising from the dead should mean, Mark ix. 9, 10. See John xx. 9. It is obvious, then, that at that time they had no knowledge of our Lord's second advent, and of course none of the time of it.

During our Lord's last journey to Jerusalem, he informed the twelve—privately it would seem—of the things which should befall him there. He told them plainly, he should be delivered to the Gentiles, and that they would put him to death, and that on the third day he should rise again; but, adds the Evangelist (Luke xviii. 34), they understood none of these things, and the saying was hid from them. (See also Mark ix. 31, 32.) Matthew also records a saying of Peter, which shows how greatly his expectations were at variance with the issue of our Lord's mission to his nation (Matt. xvi. 21, 23). Another passage may be referred to,

which shows what were the expectations of the multitude. During the same journey, the Lord spake the parable of the nobleman, because they thought the kingdom of God should *immediately* appear. Whatever might have been their conceptions of the kingdom of God, they did not connect it with the second coming of Christ, but with his presence (*παρουσία*) at that time. This parable met these misconceptions by an allegory, which represents his departure from this world, and his return to it, at some future time, having been invested during his absence with that kingdom they were expecting,* Luke xix. 11, 27.

Besides these, and other passages which might be referred to, which clearly prove that not only the disciples, but the nation at large, had no conception of a two-fold advent of Messiah, we may remark, that the public preaching of John the Baptist, and of the Lord Jesus himself, was not designed, nor did it tend to unfold this mystery. (Matt. xiii. 11.) The great theme was the near approach of the kingdom of heaven, Matt. iii. 2; iv. 17; x. 7; Mark i.

his disciples to do the same? Why did he pronounce dreadful woes against those cities which rejected him and his messengers, unless that it might be received, and unless there was guilt in rejecting it? If proof were necessary, the reader might be referred to Matthew xxiii. 37: "Oh Jernsalem, how often *would I have gathered* thy children, and *ye would not*;" to John i. 11: "He came to his own" to be received by his own people, "but his own received him not;" to Matthew xxii., where our Lord, by parable, teaches the willingness of God to confer on the nation the kingdom of God, and the universal and voluntary rejection of the offer; to Luke xix. 41-44, where the approaching desolation of the city by the Romans is predicted, and the cause of it ascribed to the fact that the nation knew not the time of its visitation. Without citing more proofs to a point which the reader would probably have conceded without any, we proceed to show the bearing this doctrinal fact has upon the structure of the Old Testament prophecies. Had these Scriptures clearly foretold the second advent of Christ, and connected with it the kingdom of God, the Jew might have demanded, why preach the kingdom of God as come nigh at this time, when the Scriptures connect the kingdom not with the first, but with a second advent of Messiah? The Jew might have added—(and we know they scrupled not on any occasion to tax our Lord with teaching false doctrine)—"thy preaching cannot be true, nor canst thou be the Messiah; for the true Messiah would not preach at his first advent the kingdom of God as come nigh, seeing God has determined to establish it, not at his first but at his second advent." To this it might be replied, "God has indeed connected the coming of his kingdom with the second advent of Messiah, because he knows the wickedness of your hearts, yet for all that, God is willing to establish the kingdom now, if you will receive it, though he knows you will reject it, and crucify your king, and he has determined to redeem the world from apostasy and the curse, through your guilty rejection of Messiah and of that kingdom which is now offered to you. God is sincere, and he proves his own faithfulness in offering the kingdom to you now, in the fulness of the time, and it is on the ground of your foreseen rejection of his offer,

that he has foretold a second advent of a rejected Messiah, and the actual coming of the kingdom of God at that time."*

Such an answer would be according to the course of events and the truth of the case, yet the wisdom of God saw best not to reveal clearly these particulars,† nor the times at which those which are revealed should occur. Under this view, we discover the import of such expressions as these—the mystèries of the kingdom of God; the mystery of godliness; the wisdom of God in a mystery, which none of the princes of this world could know (1 Cor. ii. 7, 8); the mystery of the resurrection (1 Cor. xv. 51); the mystery of God's will (Eph. i. 9); mystery of Christ (Eph. iii. 4); mystery hid from the beginning of the world; mystery of the gospel (Eph. vi. 19. See Col. i. 26, 27; ii. 2). This matter may be made clearer by a few examples. The call of the Gentiles was dependent upon the rejection of the kingdom by the Jews. (Romans xi. 11.) And Paul finds that the call of the Gentiles was predicted to Abraham (Gal. iii. 8; Gen. xii. 3; xxii. 18); yet this was not clearly

and Christ, as a minister of the circumcision at the appointed time, was sent to the nation to fulfil that promise. (Romans xv. 8.) In this there was no mystery. But the share which Gentiles were to have in that promise was revealed in a mystery, *i. e.* obscurely; because they could not come in till the Jews had rejected the kingdom, and crucified their king; and to have revealed these facts would have interfered with that fulness of the offer, or with that freedom on the part of the nation to accept it, which the purposes of God required.*

Again, it was predicted that Messiah should be cut off (Daniel ix. 26. See Isaiah liii. 1-9), but it was also said in Psalm lxxxix. 35-37, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." And in Psalm cxxxii. 11, "The Lord hath sworn truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne." To Mary it was declared, Luke i. 33, "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." The Jews so understood the promises. "We have heard out of the law, that Christ abideth for ever; and how sayest thou, the Son of man must be lifted up? Who is this Son of man?" (John xii. 34.) Implying, that if he must be lifted up, he cannot be the Christ. How could these seemingly discordant predictions be both realized?† Peter expounds one of them in a way which furnishes a key to all: "Therefore David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne—he seeing this before, *spake of the resurrection of Christ.*" (Acts ii. 30, 31.) That is to say, the doctrine of the resurrection of Christ reconciles these

* See the remark of Preiswerk, quoted on a preceding page, from Anserlen.

† Some interpreters will have it, that "the house of Jacob" means the Christian church, and that the throne of David means the throne from which our Lord now exercises (Rev. iii. 21) a spiritual rule and dominion over all believers. They suppose that the Jews could not see it on account of their prejudices and carnal notions of Messiah's kingdom. It is certain, however, that the Apostle Peter resolved the difficulty otherwise.

Scriptures; in other words, prophecies both apparently explicit and clear in themselves, yet seemingly contradictory, are harmonized by showing the mystery which is enveloped in one of them. Certainly the resurrection of Christ is here taught obscurely. It is also taught in the same way in Psalm ii. 7, by the words, "Thou art my Son, this day have I begotten thee." Comp. Acts xiii. 33. The same sort of reasoning, Paul teaches, was adopted by Abraham when commanded to offer up Isaac as a sacrifice. But the mass of the Jewish nation could not reason thus; nor did the apostles themselves, till taught by the Holy Spirit. Had the resurrection of Christ been clearly taught, the Jews might have argued from that fact, against the doctrine of the kingdom preached. It might have seemed to be a clog upon the freedom of the nation, as Preiswerk intimates, obscured in their minds the freeness and fulness of the offer, and so served to procure or occasion that rejection of Christ, which the wisdom of God determined should come entirely from their free, though depraved wills.

Upon these considerations, then, the inference is submit-

We are next to consider how far the personal instructions of the Lord Jesus enlarged the knowledge of the apostles upon this subject. But this topic we reserve for another occasion.*

PHILO.

ART. III.—THE MYSTERY THAT WAS REVEALED TO PAUL.

1. A COMMENTARY on the Epistle to the Ephesians, by Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. New York: Robert Carter & Brothers. 1856.
2. THE EPISTLE TO THE EPHESIANS, 'in Greek and English, with an Analysis and Exegetical Commentary, by Samuel H. Turner, D.D., Professor in the Theological Seminary and Columbia College, N. Y. New York: Dana & Co. 1856.
3. A COMMENTARY on the Greek Text of the Epistle of Paul to the Ephesians, by John Eadie, D.D., LL.D., Professor of Biblical Literature in the United Presbyterian Church. London & Glasgow: R. Griffin & Co. 1854.

In the interpretation of Paul's Epistle to the Ephesians, a very important point to be determined is, the nature of that "mystery" of the divine will which was revealed to him (chap. iii. 3-11). Was it confined to the admission of Gentiles to the blessings of salvation? Did it not include, also, the exaltation of the Son of God in his incarnate nature to the throne of the universe, and the willing subjection to him of all the heavenly worlds? (chap. i. 9-10.) But what, especially, was the nature of the revelation made to him respecting the Gentiles? What is the scope of that "economy" or administration of "the fulness of times" under which they are to become fellow-heirs, and of the same body, and

* On this topic the reader may consult Essay V. of "Essays on the Coming of the Kingdom of God," by Philo-Basilicus, published in the fifth volume of the *Literalist*. (Philadelphia: 1842.)

partakers of the promise in Christ through the gospel?" As that economy is the scheme of God's procedure in the government of the world and the salvation of men through the whole series of their generations, from the time of Christ's ascension, it contemplates and determines the extent to which the work of redemption is to be carried; and a just understanding of it, therefore, is necessary to a knowledge of the limits within which the redemption of men is to be circumscribed—if, as is generally held, it is to be confined within a short period and narrow limits; and of its vastness and grandeur, if it is at length to be extended to all who come into life, and is to continue through an endless succession of generations and ages.

The writers, the titles of whose Commentaries are given above, appear to us not to have sufficiently noticed that part of the revealed mystery which refers to the exaltation of Christ and the subjection of the universe to him; and, indeed, not to have perceived that it is a part of the same mystery and economy as that which relates to the Gentiles; while the latter, they seem most seriously to misconceive,

take of the blessings of Messiah's reign by becoming Jews, by being as proselytes merged into the old theocracy, which was to remain in all its peculiarities. It seems never to have entered into any human mind until the day of Pentecost, that the theocracy itself was to be abolished, and a new form of religion was to be introduced, designed and adapted equally for all mankind, under which the distinction between Jew and Gentile was to be done away. *It was this catholicity of the gospel which was the expanding and elevating revelation made to the apostles, and which raised them from sectarians to Christians.*

"The Gentiles are *fellow-heirs*. They have the same right to the inheritance as the Jews. The inheritance is all the benefits of the covenant of grace; the knowledge of the truth, all church privileges, justification, adoption, and sanctification; the indwelling of the Spirit, and life everlasting . . .

They are *συνσωμα*, i. e. they are constituent portions of the body of Christ; as nearly related to him, and as much partakers of his life, as their Jewish brethren . . .

"What in the preceding terms is presented figuratively, is expressed literally, when it is added, *they are partakers of his (God's) promise*. The promise is the promise of redemption; the promise made to our first parents, repeated to Abraham, and which forms the burden of all the Old Testament predictions.

"The only essential and indispensable condition of participation in the benefits of redemption is union with Christ. The Gentiles are fellow-heirs and of the same body, and partakers of the promise, says the apostle, *in Christ*, i. e. in virtue of their union with him. And this union is effected or brought about *by the gospel*. It is not by birth nor by any outward rite, nor by union with any external body, but by the gospel, received and appropriated by faith, that we are united to Christ, and thus made heirs of God. This verse teaches therefore, 1. The nature of the blessings of which the Gentiles are partakers, viz.—the inheritance promised to the people of God; 2. The condition on which that participation is suspended, viz. union with Christ; and 3. The means by which that union is effected, viz. the gospel."—Pp. 164–166.

The revelation of the mystery of the economy of the fulness of times is thus, according to him, nothing more than a mere revelation that Gentiles are to be partakers of the blessings of salvation promised to the people of God; that is, of renovation, pardon, and eternal life; and of the condition on which, and the means by which they are obtained.

In other words, it is only an announcement of the gifts that are bestowed on individual Gentile believers, the medium through which they are conferred, and the pre-requisites of their reception.

Dr. Turner gives much the same view of it:—

“The sixth verse—that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel—contains the announcement of the mystery before mentioned, and it is simply this: that the Gentiles, equally with the Jews, are partakers of all the benefits of union with Christ in his church. ‘Fellow-heirs:’ that is, heirs as well as and along with the Jews. The blessings of the gospel are constantly represented as an inheritance, of which those who are or shall be put in possession are heirs, and that in consequence of their adoption as God’s children. ‘Of the same body:’ being members of the same one mystical body of Christ, that is, his church, of which Jewish converts are also members. ‘Partakers:’ more accurately ‘fellow’ or ‘joint partakers,’ implying that they are in every degree and particular equally favored with Jews. ‘Of his promise:’ the noun here expresses the object promised, namely, the Holy Spirit with all his imparted blessings. ‘In Christ:’ this is con-

too narrow a view to restrict the promise to the Holy Spirit. But many things favor the opinion" that it refers to him. "He is the prominent gift or promise of the new covenant."—P. 207.

But this view answers very inadequately to the apostle's representation of the peculiarity and importance of the revelation made to him in regard to the Gentiles. The great mystery disclosed to him respecting them, had not before been communicated to men. "I am made a minister of the church," he says, "according to the dispensation of God, which is given to me in reference to you, to fulfil (to proclaim, and thereby accomplish) the word of God;—the mystery which has been hid from the ages, and from the generations, but is now manifested to his saints, to whom God has willed to make known what are the riches of the glory of this mystery in respect to the Gentiles, which is Christ to you, the hope of glory," Coloss. i. 25–27. He speaks also, Rom. xvi. 25, 26, of "his gospel, and the preaching of Jesus Christ," as "according to the revelation of the mystery kept secret from eternity, but now manifested, and through the prophetic Scriptures according to the command of the eternal God, made known to all nations in order to obedience of faith." And he represents also to the Ephesians that "the mystery of Christ in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit, that the Gentiles are fellow-heirs, and of the same body, and fellow-partakers of his promise in Christ, through the gospel," chap. iii. 4–6. These passages clearly indicate that there were peculiar features in the great scheme of God's administration that was revealed to him, that had not before been made known to men, and that were of the utmost significance to the Gentiles especially, and gave a scope and grandeur to the work of redemption, of which the people of God had before had no intimation. But no such element appears in the revelation, as the commentators, to whom we have referred, interpret it. The whole of the mystery disclosed to the apostles lies, according to them, in the announcement that Gentiles were to be saved in precisely the same manner as Israelites, and were as redeemed to stand in precisely similar relations to him.

Yet they admit that the fact that Gentiles were to partake of the blessings of the gospel was not the mystery revealed to him; that that great purpose of God was clearly announced to the ancient prophets, and familiar to the Hebrew church. The revelation of the mystery, on their view, therefore, was not the doctrine of a new, a vast, and a most wonderful feature of the scheme which God was to pursue in the redemption of the Gentiles, but a mere correction of a false notion which the Israelites had adopted in regard to it. It falls, therefore, infinitely short of the apostle's representation of it.

According to that view, the revealed mystery disclosed nothing more than the change in the relations of Gentile believers to God and the church, which takes place at their renovation and profession of Christ, as it is described by the apostle, chap. ii. 11-22, "Ye being in times past Gentiles in the flesh, were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off,

merely, or some Gentiles, but that "*the Gentiles*," as a body,—that is, the nations universally, are to be fellow-heirs, and of the same body, and joint partakers "with the Israelites of the promise in Christ through the gospel." They are as nations, at the time contemplated by the divine purpose, to be redeemed as universally and absolutely, as the Israelites are as a people at the time they are all to be saved. And this purpose of God is altogether different from the purpose that such Gentiles as are saved, are to be saved by the same means as Israelites are, who are admitted to everlasting life. It is a purpose of infinite significance and grandeur, and it had never before been made known to men, but kept secret in the divine counsels, until the promulgation of the gospel, and was then revealed to the apostles and the church.

That construction of the mystery is confuted, moreover, by the slight progress of the gospel among both Jews and Gentiles during the eighteen centuries that have passed since the revelation was made to the apostle. The writers whom we have cited, hold that the great purpose of God respecting the Gentiles, to which the apostle refers, is to have its accomplishment under the present dispensation; and that it has in fact, already, in a large measure, been carried into effect; for they entertain the belief, we take it, that generally prevails in the church, that at the distance of about a thousand years, it will reach its completion, and the work of redemption close.

Thus Dr. Eadie says:—

"The period of the redemption expires with the *εσχατσία* advent. No more is redemption to be offered, for the human race has run its cycle; and no more is it to be partially enjoyed, for the redeemed are to be clothed with perfection; so that the period of perfection in blessing, harmonizes with that of perfection in numbers. As long as the process of redemption is complete, the collection of recipients is incomplete too. The church receives its complement in extent, at the very same epoch at which it is crowned with fulness of purity and blessedness."—P. 66.

But the redemption of the Gentiles during the eighteen hundred years that have passed since the epistle was written, answers not at all to the apostle's lofty representation

of God's purposes of grace towards them. During a large part of the period, indeed, there has been no Israelitish church on the earth with which Gentiles could be "fellow-heirs, and of the same body, and joint partakers of the promise in Christ through the gospel." Blindness for ages has literally happened—so far as any visible community is concerned—to Israel universally: while the Gentile church, through nearly that whole series of ages, has almost as universally apostatized from the gospel, and worshipped idols, saints, and civil and ecclesiastical rulers, instead of God. To suppose this vast spectacle of revolt and destruction, an exemplification of the gracious purpose of God which the apostle contemplated with such wonder and joy, is grossly to misconceive its nature, therefore, and empty it of its greatness and grandeur.

The purpose of God then which was made known to the apostle, is of far vaster import;—is an immeasurably more extensive and majestic scheme of administration. It contemplates the redemption of the nations as a body at the time when it is to receive its accomplishment: not as under

What, then, is the redemption in nature, form, and perpetuity, that is promised to the Israelites? What is the inheritance pledged to them, of which the Gentile nations are to be fellow-heirs and partakers? The answer is, a full restoration from the blight and curse of the fall, and a continuance in the favor of God in this world through an endless series of ages and generations.

Thus, in his covenant with Abraham, God promised the continuance of his seed by successive generations through endless ages; pledged to them their everlasting possession of Canaan; and engaged that he would be the God of their generations for ever and ever, and that they should be his people. "I will establish my covenant between me and thee, and thy seed after thee *in their generations*, for a *covenant of eternity*, to be a God unto thee, and thy seed after thee: and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for a possession of eternity; and I will be their God," Genesis xvii. 7, 8. The promise that they should continue in an endless series of generations, and should for ever possess the land of Canaan, is repeated in a great number of passages in the Pentateuch and the prophets; and the pledge that God will be their God, is shown by many predictions to be a promise that on the Messiah's entering on his reign on the earth, their tribes shall be recalled from their dispersion, universally sanctified, freed from the curse in all its forms, and live a holy and happy people under his sceptre for ever and ever. See Genesis xlviii. 4; Exodus xxxii. 13; 1 Kings ix. 3-5; Ezek. xxxvii. 21-28; Jerem. xxxi. 35-40; Micah iv. 6-8; Isaiah ix. 6, 7; xi. 1-9; lix. 20, 21; lx. 14-21; Ps. cxxv. 1; cxxxii. 13, 14. A perfect redemption as a nation from sin and its curse, by the Messiah, a life of blessedness under his reign, and a continuance by successive generations through eternal ages, and possession of their national land, were thus the great elements of God's purpose of mercy to them. The Gentiles, accordingly, in being fellow-heirs with them, of the same body, and partakers of the same promise in Christ—are to partake of a similar salvation; namely, they are also, as a body—to be perfectly freed under the reign of Christ from the dominion and curse of sin; to continue in an endless

series of generations on the earth, and to live in perfect blessedness under his sway. If they do not as *nations* receive the same absolute redemption from the evils of the fall, continue in like manner by successive generations through interminable years, and enjoy a like perfect blessedness in the presence and favor of God, they cannot be joint heirs with the Israelites, and partakers of the same blessings as are promised to them.

And this is in accordance with the apostle's representation, Rom. xi. 25-32, that the time at the close of the present dispensation, when all Israel is to be saved, is the time when the fulness of the Gentiles also is to come in, and God is to have mercy upon all of both classes. "I would not, brethren, that ye should be ignorant of this mystery, that blindness in part has happened to Israel until the fulness of the Gentiles shall come in, and so all Israel shall be saved, as it is written ; Then shall come to Zion the Deliverer, and shall turn away ungodliness from Jacob. For God hath concluded them all in unbelief, that he might have mercy upon all." "The fulness of the Gentiles" is the whole, the

then nations are to be given to him as an inheritance that he may restore them from the dominion and curse of sin, and reign over them in love and glory; not that they may continue in rebellion and maintain a ceaseless war on his empire. It is foreshown, accordingly, in Dan. vii. 13, 14, that at the destruction of the powers denoted by the fourth beast, Christ is to come in the clouds of heaven, and receive the earth as his kingdom, that its population universally—all people, nations, and tongues—may serve him; and that he is to exercise over them an everlasting rule. In like manner it is revealed also in the Apoc. xi. 15, that at the seventh trumpet the kingdom of this world is to become Christ's; that in connexion with the judgments that are then to be inflicted on his enemies all nations are to come and worship before him; and that he is to continue his reign over them for ever and ever. It is foreshown also, Rev. xxi. 2-5, 24-26, that at his second coming and establishment of his kingdom on the earth, all the nations are to be converted, live in holiness under his sway, and continue subjects in successive generations of his rule here for ever and ever. On the descent of the New Jerusalem to the earth God is to dwell with men and be their God; the nations, the Gentiles, that is the whole of them, are to walk in the light of the city, and the kings of the earth are to bring their glory and honor into it, and the curse in all its forms is to be repealed, and the race set as free from it as though they had never fallen. For "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things will have passed away." As then it is shown in other parts of the Scriptures that these are the aims with which Christ is to reign over the world, it is clear that the scheme of administration that was revealed to Paul must have contemplated such a redemption of the Gentiles as well as the Israelites as we have represented,—that is, their full release from the sway and curse of sin, and continuance in a succession of generations in holiness and bliss through eternal years.

And finally, this is confirmed by the express indication by Paul in this epistle, that men are to continue under the reign of Christ, and as a church, in a succession of generations

and an endless series of ages, and in a manner that is to glorify God. "Now to him who is able to do exceedingly above all that we ask or think, according to the power that worketh in us; to him be glory by the church in Jesus Christ, *εἰς πάντα τὰς γενεάς του αἰῶνος τῶν αἰῶνων*, through all the generations of the age of ages," Eph. iii. 20, 21. In this doxology, the apostle thus proceeds on it as a truth that was already known to the Ephesians, that the church is to exist in a succession of generations through the age of ages, that is through eternity; and on the ground of that known futurity he expresses the wish, that glory may be rendered to God by the church in its ceaseless series of generations through eternal years. That *γενεάς*, generations, is here employed to denote generations of men, not the periods or ages of generations, is clear from the consideration that to give it the latter signification would be to convert the phrase into a senseless tautology; as the meaning would then be,—all the ages of the age of ages,—which, instead of giving fulness to the expression of endless periods, would only weaken and confound it; as ages are not the measure of an

These considerations render it clear that the purpose of God respecting mankind to which the apostle refers, contemplates their perfect deliverance at a future period from sin and its curse, and continuance from generation to generation, as a holy and happy race through eternal ages.

This view of the scheme of God's administration is confirmed by the delineation given of the mystery of his will (chap. i. 9, 10), in which it is presented in its reference to the other orders of God's intelligent creatures, as well as to men. "He has made known to us the mystery of his will, according to his own good pleasure which he purposed in himself—in the economy (that is, the peculiar administration) of the fulness of the times, to bring together again in one (or reunite in one) the whole in Christ—those in the heavens, and those upon the earth." The all, in the heavens and upon the earth, are the intelligent inhabitants of those worlds, in exclusion of the fallen angels and lost of mankind, who will then have become inhabitants of gehenna—the realm which is to be their eternal abode. Their being all reunited in one, will be their union in one harmonious empire under Christ, in which all will recognise him in his complex nature, and in his authority as Messiah, as their rightful King, the just object of their homage and allegiance, and will render him a glad, adoring, and perfect obedience according to their several natures and spheres. To suppose that though reunited in one empire under him as their head, a part of them are still to be in revolt, is a contradiction. They cannot be joined together in one harmonious empire, if portions of them continue to reject his authority, make war on his kingdom, and endeavor to multiply revolt-ers from his sway. A revelation, moreover, that Christ's kingdom, instead of subjection and peace, is to be torn with everlasting distraction, and swept, therefore, by an endless succession of avenging judgments, instead of being contemplated by the apostle with wonder and joy at the wisdom and grace of the divine counsels, would have filled him with horror and dismay. The re-entrance of the earth, therefore, as a member, into that holy and peaceful empire, in which one spirit of filial and fervent allegiance is to reign, implies that the inhabitants of the earth are then to be wholly freed from sin and its curse, and raised to a rectitude, a

submission to Christ, and a fervor of love, as complete as that of those orders of intelligences inhabiting the heavenly orbs, that have never fallen from their allegiance. This passage indicates, therefore, the same full redemption of the race from sin and its curse, and restoration to perfect holiness and blessedness, as that (chap. iii. 2-6) which we have before considered.

But as the inhabitants of the earth are the only part of this vast empire that is to be restored from revolt to obedience, what is the change in the relations of the inhabitants of the heavens that is denoted by their being brought together with the population of the earth into one under Christ as a head? It is doubtless their being brought to the recognition of him—the Jehovah incarnate—the Redeemer of mankind, as their creator and rightful ruler, adoration of him and submission to his sceptre in that relation, and glorification of him, therefore, as having the rights which he assumes in the work of redemption, and as accomplishing the ends at which he aims in it. Their subordination to him as God-man, the Messiah who died for the

the incarnate Jehovah, as their rightful Lord, as possessing the prerogatives he claims, and as adequate to the work he undertakes; and as that acknowledgment will, with all holy beings, be a willing and adoring recognition of him, and submission to his sceptre, it is that union in one, under him as their head, doubtless, that is denoted by their being gathered together with mankind upon the earth into one under him, in the economy of the fulness of times. It implies, accordingly, that the whole universe of God's holy subjects are to be brought into the most intimate relations to Christ as the head of the divine kingdom, are to be made acquainted with his deity, his adequacy to his office, and the righteousness, wisdom, and grace of his work, so as to yield an admiring and rapturous submission to his sway, and glorify the Father for appointing him to the work.

This union of the heavenly worlds with the redeemed earth, in subordination to Christ, is expressed in Colossians by a verb that sometimes denotes reconciliation, and is thought, therefore, by some interpreters to imply that a degree of alienation from God, or doubt of the rectitude and wisdom of his ways, exists in the orders of the heavenly worlds that are to be conciliated to him. The language is, "For it pleased God that in him all fulness should dwell," *Και δι' αὐτοῦ ἀποκαταλλάξει τὰ πάντα εἰς αὐτόν—εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐν τῇ γῆ, εἴτε τὰ ἐν τοῖς οὐρανοῖς,* "and to reconcile all unto himself—Christ having made peace through the blood of his cross—through him, whether those upon the earth, or those in the heavens." The reconciliation is to be with God the Father, this language indicates, not with Christ; and is to be, it is clear from the representation, a filial acquiescence in the new administration under which they are placed, recognition of its rightfulness and beneficence, and glorification of the Father on account of it; according to Phil. ii. 9-11, where it is declared that "the bending of every knee to the name of Jesus, and the confession of every tongue that he is Lord, is to be to the glory of God the Father." The verb *ἀποκαταλλάσσει* does not necessarily mean a change from alienation to love, from revolt to obedience, but simply a change from one state or relation to another; and only denotes, therefore, in this passage, that the holy inhabitants of the hea-

venly worlds are to acquiesce with filial and adoring affections in the new relations in which they are placed by the exaltation of Christ to the throne of the universe. And as the elevation of the Son, in union with the man Christ Jesus, to that station, investiture with all the rights of the deity, and requirement that all orders of intelligences should worship him in that union with a creature, and yield obedience to his sceptre, are the greatest and most wondrous acts of the divine administration towards creatures; so their bending in submission to him in that nature, worshipping him as creator and Lord, and glorifying the Father for investing him with authority over them, are the greatest and most wonderful acts of allegiance that holy creatures can be conceived to render, and are lofty in beauty and resplendence in them, as well as refulgent in the glory they reflect on God. And this unfaltering and joyous subjection of the heavenly orders to the rule of the incarnate Son, is raised to a higher significance by the fact that it was not made known to them, it would seem, till probably the time of Christ's incarnation, or perhaps ascension and investiture

place during the economy of the fulness of the times; and that economy is not a mere single act of providence or government, but is a scheme or method of administration which Christ is to pursue in the period denominated the fulness of times; for that is not, as Professor Eadie, Dr. Hodge, Dr. Turner, and some others assume, a mere date, an era, the time of the close of one administration and commencement of another, but is the period of the economy under which the whole obedient universe is to be brought to unite in the recognition and glorification of Christ as its head. It will extend doubtless from the coming of Christ to that great moment, when, having reigned over the earth through the ages denoted by the thousand years, raised the unholy dead, assigned them their doom, and put all his enemies for ever under his feet, he is to deliver up this universal kingdom to God, even the Father (1 Cor. xv. 24), and thereafter reign only over the human race. As the work of redemption will have occupied a long series of ages, doubtless, before all its principles and effects will be so fully disclosed that spectators may form a just estimate not only of its righteousness, wisdom, and grace, but of its vastness, and the influence it is to exert on the advancement of the unfallen worlds in the knowledge, love, and enjoyment of God; so a round of ages may be requisite to communicate a full knowledge of it to all the orders and worlds of intelligences in the divine empire. There may be many ranks; there may be innumerable worlds of creatures whose powers, like those of man, admit of only a very gradual acquisition of knowledge, and to whom the comprehension of so vast a work of power, wisdom, and love, as the sanctification, transfiguration to an immortal nature, elevation to sceptres, and activity in Christ's kingdom, of millions of millions of once fallen creatures, will be the work of a long series of ages. And who are to be the happy agents of communicating this knowledge to all the countless orders of God's immeasurable empire? Angels, doubtless, in a measure; but may not the glorified of mankind themselves have a share in that great office? Who will be so competent as they to give a just picture of the ruin from which they were rescued, and unfold in all its wonderfulness and grandeur the method of their redemption by Christ? And

from whose lips will the story fall with such impression as from theirs on the listening hosts of the unfallen worlds? Such a purpose of bringing the whole universe of creatures to a knowledge of Christ's work, and making it the means of advancing them to a higher intelligence, love, and beatitude, is indeed worthy of God, and is justly to be regarded with a wonder and joy like those with which the apostle contemplated it.

This accords with the views also the apostle gives in the Epistle to the Colossians, of the great scheme of Christ's administration over this and the other realms of his empire. "We have redemption, the forgiveness of sins through his blood, who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead, that in all things he might

the ages and from the generations, but is now manifested to his saints, to whom God would make known what is the riches of the glory of this mystery in respect to *the Gentiles*," all of whom, as well as the Israelites, are, in the fulness of the times, as he teaches in Ephesians iii. 2-7, and Romans xi. 26, to be redeemed in the endless series of their generations, raised like unfallen beings to spotless holiness, and crowned with perfect glory and bliss.

And finally, that these are the great features of the economy of Christ's reign, is confirmed by the apostle's prayer that the Ephesians might be given by the Spirit to know what the nature of the salvation is for which they were as individuals called to hope; what the riches of the glory is that is to redound to God from the redemption of men; and what the greatness of the power is which he is to exert in its accomplishment. "I cease not to make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your heart being enlightened, that ye may know what is the hope of his calling; καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν ταῖς ἁγίοις, and what the riches of the glory of his inheritance in the saints; and what the exceeding greatness of his power towards us who believe, according to the working of the strength of his might which he wrought in Christ, when he raised him from the dead, and set at his right hand in the heavenly *worlds*, far above all principality and power, and might, and dominion, and every name that is named, not only in this age, but in that which is to come; and put all under his feet, and gave him *to be* the head over all to the church, which is his body, the fulness of him that filleth all in all," chap. i. 15-23. As it was that knowledge of the great scheme of redemption which had been revealed to the apostle, which he thus prayed might be communicated to the Ephesians, it was a comprehension and feeling, like that with which he was filled, that he wished to be imparted to them, of its greatness and beauty as contemplating the perfect redemption at length of all the nations of the earth; the beneficent influence it is to exert on the unfallen universe; and the glory that is to result from it to God. Of this comprehensive and joy-

inspiring view of it, however, Dr. Eadie, Dr. Hodge, and Dr. Turner seem to have caught but a very faint glimpse. They rightly interpret "the hope of his calling," as denoting all the various blessings in their fulness and perpetuity which the Ephesian believers were to hope for in the future life. But "what the riches of the glory of his inheritance in the saints" is, they wholly misconceive; while the greatness of his power towards those who believe, they regard in far too large a degree as the power simply which he exerts in their renovation. They interpret the phrase, "his inheritance in the saints," not as denoting *God's* inheritance in them, and "the riches of the glory" as the glory that is to redound to him from their redemption, but as the glory of the blessings the saints are to inherit; and make it the same therefore as is signified by "the hope of his calling." Dr. Eadie says, "the inheritance, as we understand it, is something external to the saints—something yet to be fully enjoyed by them, and of which in the interval the Holy Spirit is the earnest." "The inheritance is meant for the possession of the saints. It is their com-

guage. The inheritance is, on the one side, defined by *αὐτοῦ* as God's; while on the other, it is shown with equal certainty by the words *ἐν τοῖς ἁγίοις* that the saints, in place of the inheritors, are themselves the inheritance which God gains by the work of redemption, and from which the riches of the glory that is to result to him from it is to be derived. Nor is it a peculiarity of this passage that they are denominated God's inheritance. The Israelites, his chosen people, are frequently in the Old Testament called his inheritance. "Blessed is the nation whose God is the Lord; the people he hath chosen for his own inheritance," Ps. xxxiii. 12. "The Lord is their strength, and he is the saving strength of his anointed: save thy people, and bless thine inheritance: feed them also and lift them up for ever," Ps. xxviii. 8, 9. "When the Most High divided to the nations their inheritance; when he separated the sons of Adam; he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance," Deut. xxxii. 8, 9; see also 1 Kings viii. 51-53; Ps. lxxviii. 62, 71. "For the Lord will not cast off his people; neither will he forsake his inheritance," Ps. xciv. 14. It is expressly promised moreover to the Son, that on his commencing his reign in Zion, the heathen—that is, the Gentile nations—shall be given to him for his inheritance, and the uttermost parts of the earth for his possession, Ps. ii. 8. It is in accordance with the usage of the Scriptures, therefore, that the saints are called God's inheritance. This is confirmed also by the construction these writers themselves place on v. 14. They admit that God's people—that is, those whom he redeems—are often in the Scriptures called his inheritance; and in their exposition of the passage, "ye were sealed by the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession," they interpret *τῆς περιποιήσεως*—acquired possession, as denoting God's people, whom he makes his by renovation and sanctification.

"The riches of the glory of his inheritance in the saints," is accordingly the riches of the glory that is to result to him from the saints; or the infinite glory of the countless host who are to become his people by redemption, and are

adopted as his children. And it is in view of the greatness of that host, as to comprise at length all the nations of the earth, in their successive generations through eternal ages, that the apostle ascribed to it such a riches of glory. It is that glory which, in vs. 6, 12, 14, he calls "the praise of his glory," and "the praise of the glory of his grace:"—thoughts and expressions that, on that view, have a greatness and beauty that befit the grandeur of the divine attributes and the wonderfulness of Christ's incarnation, death, and exaltation in order to the redemption of men. There will be a riches of glory in that inheritance, at that epoch, when all the nations of the earth shall become partakers of salvation; for with what an effulgence will the power and grace of God shine in such a full redemption of the race from the curse of the fall? There will be a boundless riches of glory in that inheritance, because the multitude of the redeemed is to go on augmenting through eternal ages. There will be an infinite riches of glory in it, because the knowledge of it at every stage of its progress through endless years, is to be communicated

the acts of his power towards Christ which he employs to exemplify it. The force of *κατὰ τῆς ἰσχύος* is, according to, that is, after the manner of the working of the strength of his might, which he wrought in Christ; and the parallelism lies doubtless in the similarity of the effects he is to work in believers. For the work he wrought in Christ was threefold; first, raising him from the dead; next, setting him at his right hand; and third, putting all under his feet, or investing him with supreme authority over all. And he is, in like manner, to raise those who believe from the dead in glory, or change them to an immortal nature; he is to raise them to his immediate presence, and the most intimate relations to himself as adopted children; and he is to invest them with power in his kingdom as kings and priests. As then he is actually to work these stupendous changes in each individual believer; as the resurrection and exaltation of Christ, and investiture with supreme authority, presents so striking a parallel to them; and as the displays of God's omnipotence which they will involve towards the countless hosts of the redeemed will literally be exceeding great, surpassing our power of expression, transcending the grasp of our conceptions, it is not only most natural to suppose that it is to that that the apostle refers; but it is that alone that the manner of his working in Christ is suited to exemplify.

And this is confirmed by the passage, chap. ii. 5, 6, quoted by these writers, as verifying their construction—in which the acts of God in communicating life to the dead, raising from the grave, and exalting to seats in the heavenly places, are used as representatives of his acts in renewing the minds of the Ephesian believers, releasing them from condemnation, and exalting them by adoption into the relationship of children and joint heirs with Christ. “But God who is rich in mercy, through the great love with which he loved us even when we were dead in trespasses, has made us alive with Christ, and raised us up together, and seated us together in the heavenly places, in Christ Jesus.” Inasmuch as the Ephesians had not experienced a literal resurrection from the dead and exaltation to heaven, it is plain that these acts are used by a figure, to denote the spiritual renovation wrought by God in the

Ephesians, and the changes in their relations to him consequent on their new creation ; and as they are not used by a metaphor, because the changes ascribed to the Ephesians were not incompatible with their nature, but are such as they are actually at Christ's coming to experience ; they must be used by a hypocaustasis, by which one act or set of acts is employed as a representative of another. The communication of life to dead bodies is employed accordingly to signify the communication of life by renovation to alienated minds ; a raising out of the grave, the place to which bodies are consigned by the penalty of sin, to denote the analogous deliverance of the mind by pardon from the penalty of transgression ; and the elevation of the raised to seats in the heavenly places, to represent the admission of the renewed and pardoned to the relationship by adoption of children and heirs in Christ of the kingdom. The two passages, thus regarded, are perfectly consistent and appropriate. In the first, the great power of God exerted in raising Christ from the dead, exalting him to the right hand of the Majesty on high, which was a token of his

the power exerted in Christ's resurrection, exaltation, and investiture with supreme authority over all worlds, is used to exemplify the power exerted in the simple renovation of believers, is forbidden, moreover, by its incongruity. There is nothing in the regeneration of the mind, which is a pure work of omnipotence, that answers to the bestowment of honor and dominion, which is a work of right and authority, as well as of omnipotence. Nor is there anything in the simple renovation of the mind that presents an analogy to the investiture of Christ with supreme dominion, and putting all things in subjection to him. No such gift of dominion over other beings is involved in regeneration. The investiture, therefore, of Christ with his authority as head over all, cannot exemplify anything that takes place in the renovation of believers. To discuss this point at large, however, is not required by our object.

On the whole, then, we think it clear that the great elements of the mystery that was revealed to the apostle were—1. That the Son of God in his union with the man Christ Jesus is exalted to the throne of the universe. 2. That all the inhabitants of the heavenly worlds are to be brought to a joyous and adoring acquiescence in his reign over them. 3. That the Gentile nations, as a body, are in the fulness of times to receive, like the Israelites, in this life, a full deliverance from sin and its curse. And 4. That that redemption of the whole race is then to continue in its successive generations through eternal ages. And it was thus, on the one hand, a revelation that had not before been made known "to the sons of men;" and on the other, it has a vastness and grandeur that are commensurate with the significance that is ascribed to it by the apostle.

ART. IV.—THE CHRONOLOGY OF THE OLD TESTAMENT.

BY THE REV. ENOCH POND, D.D.

THE chronology of the Bible is rendered uncertain, chiefly, on account of a diversity of readings in the original Hebrew text, and in the Septuagint. According to the

Hebrew, the deluge occurred in the year of the world 1656; according to the Septuagint, in the year 2242. According to the Hebrew, Abraham was born in the year of the world 2008; according to the Septuagint, in the year 3334. According to the Hebrew, our Saviour was born about the year of the world, 4000; according to the Septuagint, in the year 5426.

These differences in chronology are the result, not of accident, but design. This is evident from the very nature of them. Either the Masorites designedly *lessened* the chronology of the Old Testament, after the Septuagint translation was made; or the Septuagint translators (or some of their successors and copyists) designedly *lengthened* this chronology, beyond that of the original Hebrew text.

The differences between the Hebrew and the Septuagint occur chiefly in the ages of the patriarchs, and they are in this wise: The Septuagint makes the life of the patriarch, at the time of the birth of his genealogical son, one hundred years longer than the Hebrew. And then it makes his life, subsequent to the birth of his son, one hundred

In favor of the Septuagint chronology it is urged, that it agrees in general with that of Josephus. And as Josephus was acquainted with both the Hebrew and Greek, and had both copies before him at the time of writing his history, it is to be presumed that both were, at that time, what the Septuagint is now. But this argument, though plausible, is far from being conclusive. It is true that the chronology of Josephus, as recorded in his antiquities (Book i. chap. 3), agrees generally, though not entirely, with that of the Septuagint; but Ernesti and Michaelis both tell us, that this passage in Josephus has been altered, to agree with the Septuagint, by transcribers who had been accustomed to read the Scriptures only in the Greek version. And we have this evidence of the truth of what these critics tell us, that Josephus, in another place, where he has escaped the notice of his corrupters, makes the time which elapsed between the creation and the deluge almost the same as that of the Hebrew. He says (Book viii. chap. 3), that the building of Solomon's temple was commenced 3102 years after the creation, and 1440 years after the flood. Now, if we take 1440 from 3102, the remainder will be 1662—the years which must have elapsed between the creation and deluge. But this differs only six years from the chronology of the Hebrew, which makes the years between the creation and the deluge to be 1656. Now, if Josephus wrote this last account, upon which no suspicion of alteration has ever fallen, then the other passage to which we referred cannot be the work of Josephus, but must have been altered by some of his transcribers.

In fact, the chronology of Josephus, as we find it in his history, is in many points inconsistent with itself. In the language of Dr. Hales (who agrees with the Septuagint, and makes much of this argument from Josephus), "his dates have been miserably mangled and perverted, frequently by accident, and frequently by design." The younger Spanheim, too, in his *Chronologia Sacra*, devotes a whole chapter to the errors, anachronisms, and inconsistencies of Josephus, the most of which he attributes to the mistakes of transcribers or the hypotheses of interpreters, and concludes with representing the recovery of his genuine computation as a matter of great hazard and difficulty. But if all this be

true, it cannot be much in favor of the Septuagint chronology, that Josephus, as he now stands, is, for the most part, in accordance with it.

It is urged again, in favor of the Septuagint chronology, that it was accepted by most of the early Christian fathers. That this statement is true, there can be no doubt ; and for the very good reason, that most of the Christian fathers used the Septuagint version of the Old Testament, and *nothing else*. They had never looked into a Hebrew Bible, and knew nothing of the language. They were familiar with the Septuagint chronology, and quoted it, and quoted from each other. No wonder, then, that they agreed with the Septuagint.

We say that this was true of *most* of the early Christian fathers, but not of them all. Origen, the most learned biblical scholar of the third century, and Jerome of the fourth, —both of whom were well acquainted with the Hebrew language, dissent from the chronology of the Septuagint. The latter agrees almost entirely with the chronology of the Hebrew, as settled by Archbishop Usher.

formed. No mention is made of him in sacred history, subsequent to the disgraceful affair which occurred in his tent. Shuckford supposes that he remained somewhere in the East, where he and his sons first settled, when they came forth from the ark. We are told expressly that his descendants "journeyed from the East," when they came into the land of Shinar. Dr. Shuckford thinks that the father remained in the East; that he had other children there; that eastern Asia, or some part of it, was settled directly from Noah, and not through the line of Shem, Ham, or Japheth; that Noah had little intercourse with his descendants west of him during the last three hundred years of his life; and that this is the reason why we hear nothing more of him in the sacred history. The principal design of this history was to introduce the Israelites, in the line of Shem, interspersing the connexions of this line with those of Ham and Japheth. If Noah, with another family, was settled in the East, having little intercourse with Shinar, and Canaan, and Egypt; this accounts for it that his name, and his subsequent history, are not given in the Bible. Dr. Hales thinks that if Shem lived to the fiftieth year of Isaac, he ought to have been included in the covenant of circumcision. But I can see no reason for this. The covenant of circumcision was given to *Abraham and his posterity*. It was not intended to include all the venerable, patriarchal men then existing on the earth, or even all the pious men. It did not include Melchizedec or Lot, both of whom we know were pious; and we see no more reason why it should have included Shem.

Dr. Hales further says, that it is impossible to account for the populousness of the countries in which Abraham dwelt—such as Mesopotamia, Canaan, and Egypt—on supposition that he lived only from four to six hundred years after the flood. But the sacred history plainly intimates that these countries were not very thickly settled in the time of Abraham. When he migrated into Canaan, that country seems to have been generally open to him. He found there only a few scattered families and tribes, and when he wandered into Egypt in a time of famine, he found the Egyptians comparatively a small people. Indeed, long after this—so late as the birth of Moses, the king of Egypt assigned it as

a reason for oppressing the Israelites, and destroying all their male infants, that "the children of Israel are more and mightier than we." (Ex. i. 9.)

There is yet another event in the history of Abraham, which shows that the people of the surrounding countries were, in his time, few and weak. Four kings came out of the East country (among whom were the kings of Elam and Shinar, or what was afterwards Persia and Chaldea), and wasted the land of Canaan and the adjacent regions, and then attacked the five kings of Sodom, Gomorrah, and the neighboring cities. Among the rest, they conquered and carried captive Lot and his family. How powerful these four victorious kings of the East were, and the five kings whom they conquered, we may learn from the fact, that Abraham armed his household servants, three hundred and eighteen souls, pursued after them, overcame them, and brought back all the goods and captives which they had carried away.

In short, there can be no doubt that from four to six hun-

cal stories of the Greeks or Hindoos." They have no reliable, authentic history before the time of Confucius, which was only five hundred and fifty years before Christ. All preceding this is fabulous and uncertain.

The Bible lays the foundation of the Chaldean empire in the times of Ashur and Nimrod—from one to two hundred years after the flood. No other history traces it farther back than this; nor so far, by several hundred years.

Peleg was born, according to our Hebrew Bibles, about one hundred years after the flood, and lived through the next 240 years. In his time, we are told, "the earth was divided." It has been thought that the Chinese empire was founded about the hundredth year of Peleg, and the Egyptian at nearly the same time. This would give some 327 years, up to the death of Abraham, for the establishment and growth of these kingdoms; and we know that great things may be done, and great changes accomplished, in 327 years.

On the whole, the arguments which have been urged in favor of the Septuagint chronology seem to us to have little weight; and we feel inclined to rest in the accuracy of our Hebrew Bibles.

Whether the chronology of the Hebrew was altered by the Seventy, or by copyists who succeeded them, we pretend not to say. It is well known, however, that these translators themselves had a great desire to stand well with their heathen neighbors, and that, in some instances, they did not scruple to vary their translation, having this object in view. This is specially true of the translator of the Pentateuch. "Being anxious," says J. D. Michaelis, "to render his author agreeable, not only to Jews but to foreigners, he sometimes puts forced meanings upon words, and, with still greater audacity, absolutely corrupts the reading. For lest the Egyptian philosophers should draw something from the sacred writers in support of their own errors, or to the discredit of the Jews, he sometimes substitutes his own sentiments for those of Moses; sometimes changes the text, and makes it conform to Egyptian history, and alters whatever might be likely to offend foreigners, by its improbability. Now he who, once or twice, has *corrected*, where he should have translated the original text, may well be suspected, in other instances, of doing the same." Thus far

Michaelis. The particular object of the translator, in changing the Hebrew chronology (if he did change it), may have been to increase the age of the world, and the antiquity of his own nation, and thus render it more respectable in the eyes of the Egyptians.

Those who altered the Hebrew chronology seem to have done it in accommodation to certain *hypotheses* which they had assumed, but which have no foundation in truth. One of these was, that in the antediluvian ages, when men lived almost a thousand years, they were not capable of having children, until they were at least 150 years old. People at that period, it was thought, were a long while in coming to maturity,—as much longer in proportion than we, as their entire age was longer than ours. They were children till they were more than a hundred years old, and as such, were incapable of procreation. That such an idea prevailed extensively among the Greeks, and with some of the Christian fathers, we have the fullest proof. In accordance with this hypothesis it was natural that the Seventy, or those who copied from them, should add a hundred years

until the world had stood at least five thousand years. Five thousand years must pass before the Messiah; during the sixth millenary his kingdom would be advancing in the earth, while the seventh would be a period of rest and peace. But, according to the Hebrew predictions and chronologies, the Messiah would come in about the four thousandth year of the world; and this was a thousand years too soon. Hence, the chronology of the Old Testament must be lengthened. The mode of lengthening it was that adopted by the Seventy, or their transcribers, which has been before explained.

There was still another Jewish hypothesis which led to the lengthening of their chronology, viz. that the first six millenary ages of the world were to be equally divided in the days of Peleg, whose name signifies *division*. Accordingly the first three thousand years were supposed to end with the 130th year of Peleg's life;—the year when, according to the Septuagint, his eldest son was born. The lengthening of the chronology, as we find it in the Septuagint, would do something towards effecting this object, but not enough. And so the name of a new and fictitious patriarch (viz. the second Cainan) must be thrust in between Arphaxad and Salah, and a generation must be given him of one hundred and thirty years. This second Cainan is certainly a fictitious character. Dr. Hales admits as much as this. And if the Seventy, or their transcribers, would thrust him in to carry out a hypothesis, the presumption is that they would not scruple to make all other needful alterations.*

The evidence, so far as manuscripts and versions are concerned, is decidedly in favor of the Hebrew chronology. Indeed, almost no important evidence of this kind can be urged in favor of the reading of the Seventy. For although the ancient Latin and Coptic versions, and several of the Greek fathers, agree with the Seventy, they are none of them independent supporters and witnesses, but mere copy-

* It shows the obsequiousness with which the early Christian fathers followed the Septuagint, that they foisted this second Cainan into the genealogy of Luke (chap. iii. 36). It is not at all likely that Luke ever placed him there.

ists. They copied from one another, and from the Septuagint, and of course might be expected to agree with it.

In favor of the Hebrew chronology we have the Targums of Onkelos and of Jerusalem. These are Chaldee paraphrases upon the Pentateuch, written, both of them, before the coming of Christ. The Targum of Onkelos is the most esteemed. It is so short and simple that it can hardly be suspected of being corrupted. The Targum of Jerusalem is less reliable; but both agree with the chronology of our Hebrew Bibles. The same may be said of the old Syriac version, and of two Arabic versions. Jerome, in the fourth century after Christ, found in his Hebrew Bible the same readings that we now have, and from them corrected the Vulgate or Latin translation.

Besides the Septuagint, there were three other ancient Greek translations of the Old Testament, viz. those of Aquila, of Theodotian, and of Symmachus. Respecting the first two, we have no information touching the question before us. But the version of Symmachus is known to agree with

flood. But the Septuagint agrees with the Hebrew in stating that Methusaleh lived in all 969 years; consequently, he must have lived fourteen years after the flood. This shows conclusively, that the Septuagint chronology, at least in this particular, is unreliable and defective.

According to the Hebrew chronology, Methusaleh died in the very year of the flood; whether by old age, or by the deluge of waters, we are not informed. Lamech, the father of Noah, died some five years earlier. None of the Patriarchs, whose names are mentioned in Scripture, are represented in the Hebrew as living beyond the flood. All, with the exception of Noah and his family, had passed away.

Having expressed our preference for the Hebrew chronology, above that of the Septuagint, and assigned reasons for it, we would repeat the statement that, according to the Hebrew, the flood came in the year of the world 1656. The Patriarch Abraham was born 352 years later, in the year of the world 2008.* We have no contemporary history as yet, with which to compare and rectify our dates.

Mizraim, a son of Ham, migrated into Egypt and founded a kingdom there, about 200 years after the flood. He is supposed to be the Menes of Egyptian history. Some 250 years after this Abraham went into Egypt, and found (as might have been expected) a Pharaoh on the throne. Ample time had now been furnished for a kingdom to be established, and for the people to become somewhat numerous and powerful. Some 216 years later, Jacob goes into Egypt to meet his lost son Joseph. We find, at this time, a rich and powerful kingdom under the rule of a monarch who goes by the common name Pharaoh. Here the children of Israel remain about 214 years, making 430 in all since Abraham went first into Egypt, Ex. xii. 40. And now they are led out of Egypt, under the direction of Moses, and Pharaoh, their persecutor, is destroyed. This Pharaoh is supposed to be Memphis, the last king of the 18th dynasty of Manetho. Many of the kings of the previous dynasties, and the dynas-

* Abram was born in the 130th year of his father Terah. Terah was 205 years old when he died; Abram was now 75 years old. Take 75 from 205, and it leaves 130 as the age of Terah at Abram's birth. Haran, a brother of Abram, was 60 years older.

ties themselves, are supposed to be fabulous. Thus one of the earliest kings is represented by Manetho as having reigned 30,000 years. Of course, he did not expect such a story to be believed.*

The Israelites had no further connexion with the Egyptians for a long course of years. The next that we hear of them is in the time of Solomon. He married a daughter of one of the Pharaohs, and had commerce with him in horses, and chariots, and linen yarn (1 Kings x. 28).

In the reign of Rehoboam, the son of Solomon, Shishak, king of Egypt, came up against him, and conquered him, and carried away all the treasures of his house. This Shishak, or Sheshonk, was the first king of Manetho's 22d dynasty. His tomb was opened by Champollion, who found in it a pictorial representation of his victory over the king of the Jews. This event occurred about the year 970 before Christ, or 520 years after the exode from Egypt.

From this period, we frequently hear of the interference of the kings of Egypt, and also those of Assyria and Babylon, with the affairs of the Israelites, until, at length, Jeru-

with all that we know of the history of the surrounding nations.

Near the close of the reign of Herod, the great "Light of the world," the Lord Jesus Christ, was manifested. He was born, according to Archbishop Usher, in the year of the world 4004. But this, we know, was some three or four years later than the truth. He was certainly born before the death of Herod. But Herod died in the year of Rome 749 or 750; some three or four years earlier than the commencement of our vulgar era.

Again: according to Luke (chap. iii. 42), our Saviour was thirty years old, in the fifteenth year of the reign of Tiberius Cesar. But this would bring the birth of Christ in the year of Rome 749, as before.

Our Christian era was first established by Dionysius Exiguus, a monk of Rome, in about the year of our Lord 532; and established too late, by some three or four years. The probability is (for we do not pretend to absolute certainty), that Christ was born in the year of the world 4000, and consequently that we are living in the year of our Lord 1860.

ART. V.—THE BEARING OF THE GEOLOGICAL THEORY OF THE AGE OF THE WORLD ON THE INSPIRATION OF THE BIBLE.

THE writer of a Notice in the Biblical Repertory for January of a work on *The Facts and Principles of Geology*, by the Editor of this Journal, utters a very earnest protest against the judgment expressed in that volume, that the theory generally entertained by geologists respecting the great age of the earth, would, if founded on just grounds, disprove the inspiration of the Bible. He says:—

"We dissent entirely from his fundamental position, and deny his right to embark the whole hopes of Christians in one boat, and make the salvation of men through Jesus Christ depend on the success of his argument against geologists. 'The question,' he says, 'whether the conclusion which geologists thus draw in respect to

the age of the world, is legitimate or not, is of the greatest moment. If founded on just grounds, it disproves the inspiration not only of the record in Genesis of the creation, but of the whole of the writings of Moses, and thence, as we shall show, of the Old and New Testaments, and divests Christianity itself of its title to be received as a divine institution. The whole revelation is changed at once from a heaven-descended reality into a fable; from the most glorious of God's works into a device of man.' There is not a true Christian in the world who really believes this. We have no idea that Mr. Lord himself believes it. If geologists should utterly confound him and force him to admit their doctrine as to the age of the world, he would believe in Christ and the Bible just as firmly as he does now. It would only force him to concede that he was not an infallible interpreter; and that what some of the finest minds and most sincere Christians believe as to the consistency of the Mosaic history with the indefinite antiquity of our globe is true. The mistake which he makes is the same as that made by men of like temper, when the Copernican system was first proposed in the seventeenth century. They then said, as Mr. Lord now says, If science is right, the Bible is a fable, and Christianity is a device of man. Christians then trembled, and infidels exulted as they do

native; and thence that were geologists to prove that the periods occupied by the creation were of immensely greater length—myriads and millions of years—than that narrative represents, they would thereby convict the Mosaic history of an enormous error; were he, we say, to carry his investigations far enough to discern this, he would doubtless see that it would be to disprove the inspiration of that history, and thence of the whole Bible. For no conviction could be more fatal, we apprehend, to faith in the Scriptures as a revelation, than that the history in Genesis of the creation, and the reassertion of it by God in the fourth commandment, are wholly false in their exhibition of the periods which the several creative acts occupied; inasmuch as the history by Moses of God's acts as a creator, calling the world into existence, and the history of his acts as legislator at Sinai, are everywhere recognised in the other parts of the Bible as true. To suppose them to be false, is to suppose the whole body of the Bible pervaded by a stupendous error; and thence to exhibit it as in the utmost contradiction to the character which itself ascribes to God. For the Bible represents the whole of God's legislation as founded on infinite right, and marked by infinite righteousness; it exhibits his laws as the expression of justice, rectitude, goodness, and truth; and it demands the homage he claims on the ground of that perfection of his character and laws, as well as of his relations and rights as creator. In like manner also, the work of redemption is founded on the fact that God has the rights which he asserts; that he is infinitely righteous, as he declares, in all his laws, his promises, and his administrations; and is, as thus infinitely perfect, entitled to the homage which he claims; and the whole truth and significance of that work depend on the fact that these are his rights and perfections. To suppose and admit that an error of the most palpable and stupendous character pervades the whole web of the Bible, is thus to hold that it is in infinite contradiction to the delineation which itself presents of him, and, therefore, that it cannot be divine. It is to admit that if God is the God of the Bible, if it is a revelation from him, then he differs wholly from the representation which is given of him in the work of redemption, and, therefore, that that representation cannot be true.

The whole question, then, between us—so far as this point is concerned—is the question simply, whether the narrative (Genesis i.) of the creation admits, consistently with the definitions and specifications presented in it, and the established laws and usages of the language of the Bible, of such an interpretation, as to bring it into harmony with the geological theory, that the periods occupied in the creation—instead of six natural days—were of immeasurably greater length—myriads and millions perhaps of ages. If it cannot be shown that the history *is* susceptible of such a construction conformably to the known usage of language—then it cannot be shown that it is reconcilable with the geological theory. If it can be shown that it does *not* admit of such a construction; that it is forbidden by the definitions of the text, and by the universal usage of the word day—then it can be made certain that the geological theory is in open contradiction to the sacred text; and thence that to maintain the truth of the theory, is in effect to deny the inspiration of the history, and thereby overthrow the ground on which the work of redemption rests. It

are directly contradictory to each other and are seen to be such, cannot both be believed. If one is seen to be true, the other must be seen to be false. To suppose it is not false, is to suppose that it has not the contradiction ascribed to it, to the opposite proposition which is known to be true.

Let this question then be tried. Let the writer in the Repertory prove, if he can, that the word day in Genesis i. can be interpreted by the known laws of the language, and consistently with the specifications of the text, as denoting, instead of natural days, immeasurably long periods—myriads, and perhaps millions of ages. He will find himself embarrassed by two insuperable difficulties:—First. There is no law or usage of the Hebrew that authorizes the interpretation of the word day in those passages, as denoting such immense periods, or any other period than a natural day of the revolution of the earth on its axis. He, indeed, will very probably endeavor to justify that interpretation by alleging the fact that the word is often used in the Scriptures to denote longer periods than a natural day, and periods of different lengths. But the usage in all these cases confutes, instead of sustaining him. For in every instance in the sacred writings in which the word day is employed to denote a period that differs from a natural day, it is accompanied by specifications or definitions that show that it is employed in the sense of *time* or *period*, instead of a natural day, and define the peculiarity and measure of that time. Thus, in the expression, “The Lord hear thee in the day of trouble,” trouble is given as the characteristic of the period which the word day denotes, and is thence the measure of that period. In like manner in the expressions, “the day of vengeance,” “the day of wrath,” “the day of prosperity,” “the day of adversity,” the descriptive noun in each, gives the character of the period to which it is applied, and the vengeance or wrath, the prosperity or adversity, whatever may be the time it continues,—not the revolution of the earth on its axis—is the measure of that period. So also in the expressions, “the day of power,” “the day of gladness,” “the day of calamity,” “the day of visitation,” the noun which follows the word day, gives the character of the time which it denotes, and shows that its length corresponds—no matter how great it

may be—to the power, the gladness, the visitation, or the calamity, which is its characteristic. And this usage is uniform. Not a solitary instance can be pointed out in the Scriptures in which the word day is used to denote a longer period than a natural day, in which it is not accompanied by some such descriptive term or phrase, which defines the peculiar characteristic of the period it is employed to denote, and gives by that characteristic the measure of that period ; so that the invariable usage of the Scriptures is expressed in the following law : That whenever the word day is used by the sacred writers to denote a longer period than a natural day, it is accompanied by descriptive terms which show that it is used for a longer period, and give the characteristic and the measure of that time.

If the writer in the Repertory can find any instance in the Bible of the use of the word to signify an indefinitely long period, in which this rule does not hold, let him point it out. If he cannot designate any such instance—and however confident he may have been when he wrote his article, that the fact is otherwise, he will find the effort

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stated, to denote a far longer period than a natural day, is no proof whatever that it is or may be used in that sense in the narrative of the creation, and in the fourth commandment; inasmuch as there are no such characteristics and specifications in that narrative or the commandment of a longer period, as that rule requires.

Our critic, however, will perhaps offer a direct denial of this, and allege that the word day is used in the second chapter of Genesis, in reference to the work of creation, to denote the whole period occupied by the creation, in contradistinction from a natural day, and without any such characterizing term or phrase that defines the time it denotes, as greater than a natural day. That passage is often quoted for that purpose, but very inconsiderately, as, instead of confuting, it exemplifies and verifies the law we have stated; for the whole work of the six days, from the speaking of the heavens and earth into existence, to the formation of man, in which it terminated, is given as the characteristic and measure of the time which the word day is employed in it to denote.

"These are the generations—that is, the origins—of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew (for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth and watered the whole face of the ground). And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul," Genesis ii. 4–7.

Here the time which the word day denotes is defined, as including the whole six days—not only by the expression that precedes it—"When the heavens and the earth were created,"—which covers the whole period occupied by their creation, but by the specification—besides the heavens and earth which were spoken into existence on the first day—of every plant and every herb which was the work of the third day, and of the formation of man, which was the work of the sixth. The whole work, from the beginning of the first day to the close of the sixth, is thus given

as the characteristic of the period the word day is employed to denote, and its measure, and defines it therefore as used to signify that period, in distinction from its ordinary use as the name of a natural day. This passage, thus, instead of being an exception to that rule, and overturning it, exemplifies and verifies it, and shows afresh that the word day in the narrative of the creation cannot be interpreted as denoting a longer period than a natural day, inasmuch as it is not accompanied by any characterizing terms or phrases, that define the time for which it stands, as longer than a natural day.

It is impossible, then, that our critic, or any one else, should ever prove that the Mosaic history of the creation is reconcilable with the geological theory; for if it cannot be proved by that usage of the Scriptures by which the word day is sometimes employed to denote a longer period than a natural day, it clearly cannot be proved at all.

Secondly. But there is not only an entire absence from the text of the defining terms which would have been inserted, had the word day been employed to denote a

name. To suppose that it stands, as the geological theory affirms, for myriads and millions of ages, is in fact to assume—if the text is not to be converted into a complication of deceptive and contradictory statements—that the earth then occupied myriads and millions of ages, in turning round on its axis. But that is as inconsistent with the narrative, as the other supposition; for as it would imply that the nights were of immeasurable length—millions of years—and thence must have been of such a freezing temperature from the long absence of the sun, that no animals or vegetables could have subsisted through them, it would make the narrative of their creation and continued life incredible.

To reconcile the sacred narrative, then, with the geological theory is impossible. No two representations can be more absolutely at war with each other. The history declares in the most clear and specific manner by the word *day*, and the definitions it gives of the characteristics of the period it denotes, that it was a natural day of the earth's revolution on its axis in the light of the sun. The theory declares that instead of such a day, it was a period of unknown but immense length,—millions on millions perhaps of ages. No two propositions can be more unlike, and at a more irreconcilable distance from each other. To suppose them to be identical, is to make a mockery of the question. For if a day in the language of the Scriptures is convertible into, or is a simple equivalent to a million of ages, must not a million of ages be equally convertible into, and a mere equivalent to a single natural day; and the whole question be a mere shuffle of words, that may in the same instance mean the most immeasurably diverse and opposite things, as the fancy of the interpreter may choose to expand or compress it? It is clear, then, that if the geological theory is true, the Mosaic history is not, and thence that the sacred volume at large, which everywhere recognises that history as divine, cannot be from God.

Being then thus utterly irreconcilable, the question now is, whether, on the supposition that the geological theory were proved to be true, it would be proper and possible for us, and others having a clear understanding of the inconsistency of the two representations—still to believe that

{ that history, and the Scriptures at large, are the word of God? And it certainly would not. It would be as improper and as impossible, as it is to regard him as at once infinitely false and infinitely true, and the author of infinite falsehood and of infinite truth. For the history would then be as inconsistent with truth, righteousness, and wisdom, as falsehood, deception, and folly are. The ascription of it to him would accordingly be the ascription to him of immeasurable falsehood and folly, and the repetition of that misrepresentation at Sinai, on the institution of the Sabbath. But that would be equivalent to a denial that he has the perfections on which his moral government is founded, and without which neither the law nor the work of redemption can be what he represents them. And that judgment of him would make it impossible to believe that he is the author of the work of redemption;—inasmuch as it would be a conviction that that work, as it is depicted in the Bible, is wholly unlike what a system of redemption would be that proceeded from him. In short, it is not more certain in geometry, that things that are not equal to the same thing are

we have no idea of giving up the Bible for the sake of that interpretation. If science should succeed in demonstrating that the earth is millions of ages old, then we will with the utmost alacrity believe that the days of the creation were periods of indefinite duration. We give ourselves no concern about the matter. We know the Bible is of God, and we therefore know that it will prove itself in harmony with all truth."

An unfortunate group of blunders to follow a paragraph of equal length, made up of innuendoes and representations that we have the rashness to write "about subjects" we do "not understand." Every proposition bespeaks a sad misapprehension of the topic on which he expresses a judgment. What mistake can be more consummate than to imagine that "the common interpretation of the Mosaic account of the creation is altogether the most natural;"—that is, most in conformity to the usual meaning of the language, and the specifications and descriptions it presents of the things that were created;—and yet that its true meaning is "altogether" different from, and contradictory to, that most natural interpretation? In what inextricable difficulties he involves himself and the whole Bible by the assumption he here makes, that its terms, no matter how definite and well settled their meaning is, are legitimately susceptible, in identically the same instance, of the most diverse and contradictory interpretations, we shall soon see. A singular mistake, too, to represent that "the most natural interpretation of the Bible would make it teach that the earth is the centre of the solar system." Where is there a syllable in the Scriptures that necessarily or naturally teaches, or implies that theory? The statement that the sun rises and goes down does not. That language is simply designed to describe it as it seems to the senses; and it is in that respect in perfect accordance with fact. It was not intended at all to indicate that the earth is the centre of the solar system, and that the sun, moon, and stars move round it. It is the language accordingly which all nations use as much as the Hebrews did, to express the apparent motions of the heavenly orbs, though it is known that it is the earth's movements that produce these apparent motions;—not motions of the sun, moon, and stars themselves. It

is a like mistake, also, to imagine that the Bible can be saved from contradiction by giving up "the common interpretation of the Mosaic account of the creation." It is, as we have shown, by the *rejection* of that interpretation, not by adhering to it, that the Bible is in danger of being given up as self-contradictory and unreliable. It is a very unfortunate mistake, too, to imagine that "science"—that is, geology, can "succeed in demonstrating that the earth is millions of ages old." The writer could scarcely have betrayed a more total misapprehension of the ground on which the doctrine held by geologists of the great age of the world rests. It is not a truth established by scientific induction. It is not an ascertained fact. It is not capable of demonstration. The very supposition is absurd;—inasmuch as there are no means by which such a proposition can be demonstrated. The inference of the great age of the world by geologists, is not in reality founded on the facts of the strata; it is deduced altogether from an hypothesis respecting the causes which gave birth to the strata; and an hypothesis that not only has not, and cannot be

are to which his assumptions lead, he would find that he entangles himself in inextricable difficulties, instead of escaping them; and misrepresents and betrays the word of God in the most fatal manner, in place of vindicating it.

Thus, were he to debate the question with such persons, they would tell him that the very assumption on which he proceeds, ascribes a character to the sacred narrative, which if truly belonging to it, makes it impossible to believe that it can be a revelation from a being of infinite knowledge, rectitude, and truth. For though that narrative is not surpassed by any part of the sacred volume in simplicity, the clearness and certainty of the usual sense of the terms on which the matter in debate turns, and the absence of everything in the forms of expression, the acts that are narrated, and the descriptions that are given of the things created, that could indicate that those terms are not used in their ordinary and established sense—he yet assumes, that they are susceptible, consistently with the laws of the language, of two interpretations that are totally diverse and contradictory to each other. What grosser impeachment, they would say, could you offer of that history? What more emphatic admission that it is utterly unworthy of credence as a revelation from an all-wise and all-holy being? In the first place, it is impossible that the word day, in the expressions, “the evening and the morning were the first day,” “the evening and the morning were the second day,” and others of the kind, as they occur in that narrative, should by the laws of language be legitimately susceptible of directly opposite and wholly contradictory interpretations. If there is a law or usage of the language, which limits the meaning of the word in these expressions to a period of the earth’s revolution on its axis; there cannot at the same time be a law or usage which in those identical cases extends its meaning to a period of millions of ages. To suppose it otherwise, is to suppose that the word, in identically the same case, is subject to two laws that are directly opposite and destructive of each other; which is a contradiction. What would be thought of a mathematician who should maintain that there are different and opposite laws of numbers by which in the proposition, “two and two are equal to four,” the word and

number four may either mean the sum of four units, or millions of millions of times that sum? Could such a principle be admitted in mathematics without contradicting the most self-evident truth, and destroying all certainty of the sums which words and figures are employed to express? Yet that would be a parallel to the principle on which you proceed. If the word day, in the phrase the evening and morning were the first day—naturally by the usage of the language, means a period of twenty-four hours, it cannot, without an alteration of the phrase by the introduction of some qualifying terms, as “of ages,” or “illimitable period,” be made to signify “millions of ages.”

But, in the next place, you do not point out any law of the language by which the word can in those instances denote an indefinitely long period. Nor can you. You must *alter* the expression by interpolating some word or phrase, in the manner that has just been stated, before it can have the form, which, by the laws of the language, it must, in order to signify an indefinitely long period. In assuming, therefore, that without any such alteration, the word day

may mean, that the waters prevailed a hundred and fifty periods of "millions of ages" each; and imply accordingly that Noah and his family, and all the creatures that were with him in the ark, lived through such a series of ages; and thence that the food put into the ark was adequate to subsist them through that immeasurable period! Can a grosser contradiction to the nature of man, and of the animals of the earth, and the dimensions of the ark, be conceived? In like manner the statement, that "Moses was in the mount forty days and forty nights," will mean that he was there through forty periods of "millions of ages" each, and will imply accordingly that the whole of the Israelites contemporary with him who lived through those forty days, lived through forty periods of "millions of ages" each. In order, therefore, to believe the history to be inspired, we must believe what we know, from the nature of men, is infinitely false and impossible. And so also Christ's prediction that he should "be killed and after three days rise again," may mean that after three periods of "millions of ages" each, he should rise again, and imply, therefore, not only that the apostles, the high priests and rulers, Pontius Pilate, and all others who were contemporary with Christ, and lived through the three days of his burial, lived through three periods of "millions of ages" each; but, as no such period has yet passed since the crucifixion took place, that Christ has not yet risen; and thence that the whole fabric of Christianity—the truth of which the New Testament itself represents as depending on his resurrection, is overthrown. Is it possible for any human being to believe these portentous impossibilities? Did infidelity ever advance an assumption that involved the Scriptures in such infinite contradictions? Yet in the face of these and ten thousand other equal difficulties that result from the principle on which you build your interpretation of Genesis, you ask us to receive the Scriptures as a revelation from God; and tell us that unless we receive them as such, and accept the salvation which they proclaim, we shall be doomed, and justly, to everlasting punishment. But it is impossible to believe such falsehoods; we cannot suppose, that you yourself really believe them. You cannot. If you understood the bearing of the assumption on which you proceed, you

would see that instead of justifying belief, you make it impossible; instead of shielding Christianity from objection, you aim at it a blow far more deadly than was ever levelled at it by the most implacable of its open enemies.

But this, they would tell him, is not the only obstacle which geology presents to a belief in the inspiration of the Scriptures. In conceding that it proves, or may prove the existence of the earth through millions of ages, you concede that it presents a confutation of the representations of the Bible respecting the period during which the human race has subsisted on it, of an equally portentous character, and that renders it wholly impossible to regard it as a revelation from a righteous and benevolent being.

The theory of the great age of the earth is founded on the assumption that the agents and processes by which the changes that have taken place on its surface,—especially the formation of its stratified rocks and soils,—were produced, were the same in kind, energy, and rapidity in producing effects, as those that are now acting on its surface and producing changes of a somewhat similar nature. And

the bones of a mastodon, found in the gravel near Niagara, were deposited there. Other naturalists assign them to a far more remote period. Professor Owen represents the time that intervened between the destruction of the mammoth and its huge contemporaries, whose relics are found in Great Britain and on the continent, and the creation of man, as transcending our powers of conception. He says:—

“With the last layer of the eocene deposits, we lose on this island every trace of the mammalia of that remote period. The imagination strives in vain to form an idea commensurate with the evidence of the intervening operations which continental geology teaches gradually and successively to have taken place—*of the length of time that elapsed* before the foundations of England were again sufficiently settled to serve as the theatre of life to another race of warm-blooded quadrupeds.

“In the endeavor to trace the origin of our existing mammalia, I have been led to view them as descendants of a portion of a peculiar and extensive mammalian Fauna, which overspread Europe and Asia, at a period *geologically recent yet incalculably remote*, and long anterior to any evidence or record of the human race.”—History Brit. Fossils, pp. xxi-xxxv.

He thus maintains that a period wholly “incalculable,” and transcending the powers of imagination to conceive, passed after the destruction of the races of great animals whose relics lie buried in the early tertiary strata, before man appeared on the earth. Yet within three or four years great numbers of human skulls have been found in the Swabian Alps intermixed in a deposit with the relics of those extinct monster animals and their contemporaries; and proving, therefore, on the ground on which geologists found their estimate of the age of the world, that man, instead of having been called into existence, as the Bible teaches, only about six thousand years ago—has been an inhabitant of the earth through an incalculable round of years—through millions of millions of ages—periods of which “imagination strives in vain to form an idea.” And geology proves the truth of this inference by precisely the same reasoning, and with as absolute certainty as it demonstrates the great age of the world itself. It overthrows the inspiration of the

Bible, therefore, by convicting it of misrepresenting the date of man's creation by so many millions of ages, and conforming its history of him, and of God's government over him, to that stupendous error. You will strive in vain, they would say, to save the Scriptures from this confutation. For in admitting the assumption on which geologists found their inference of the vast age of the earth ; you admit that there is as absolute proof that myriads and millions of ages have passed since the mammoth and the contemporary animals, that are buried in the tertiary strata, perished, as there is that still greater periods—innumerable other myriads and millions of ages—have revolved since the earth itself was called into existence. If there is any truth, therefore, in the geological inference respecting the age of the world, the representations of the Bible respecting the date of man's creation, and the length of the period during which he has been an inhabitant of the earth, are wholly false. And what more effective proof can be conceived than this furnishes, that the Bible is not a revelation from a wise and good being? For the Bible represents that Adam and Eve

families of the human race. A number of distinguished naturalists of the present day, they would say, maintain that the great families of men, such as the Caucasian, the Mongolian, the Malayan, the African, the aboriginal American, instead of having descended from a single pair, had each a distinct and independent origin. And the process by which they sustain that theory is precisely like that by which geologists reach their inference respecting the great age of the world. For geologists say, they know of no agents or causes by which the changes the earth's surface has undergone can have been wrought, except those which are now producing somewhat similar effects in the earth's structure : and thence as these causes are extremely slow in the production of their slight effects, an inconceivably long period must have been required, proceeding at the same rate, for the production of the vast modifications that have been wrought in the earth's structure. And these zoologists reason in precisely the same way. They say, we know nothing of any causes that could produce diversities in men that descend from a common parentage, but such as are now acting on mankind : and we now see no causes, such as the diversity of climate, modes of life, or diseases, that produce such peculiarities in families, or different lines of descendants, as distinguish the Caucasian from the Malay, the Mongolian, or the Hottentot. Instead, tracing the present races of men back to the earliest date of history, we find these diversities then existed as distinctly as they do now. Following the same method of reasoning, therefore, the demonstration is as absolute in anthropology, that mankind have not descended from a single pair, but had a number of independent origins ; as it is in geology, that the strata of the earth were not formed in fifteen or eighteen centuries, but must have occupied immense periods—myriads and millions of ages. In assenting to these reasonings of geologists, therefore, you in effect give your sanction to those reasonings of Morton, Agassiz, and others, in respect to the diverse origins of the different families of men ; and thereby admit that they confute the teachings of the Bible respecting the unity of the human race, and show that it cannot be a revelation from an all-knowing and an all-wise being.

Such are some of the difficulties with which our critic em-

barrasses himself by his assumption that the period denoted by the word day in the history of the creation, has no determinable limits; that it may be expanded into millions of ages, or shrunk into twenty-four hours, as a concurrence with the geological theory may seem to demand.

It is thus apparent, that it is our critic, not we, who "embarks the whole hopes of Christians in one boat," and puts it in the power of geology to make a fatal shipwreck of them in the minds of those who are betrayed into the belief that that science can prove that the earth, instead of having subsisted, as the Mosaic record represents, only about six thousand years, is "millions of ages old." He attempts to save the Bible from confutation by geology, by disregarding its language, and ascribing to it a character of uncertainty, self-contradiction, and falsehood, that, if belonging to it, would make it impossible to believe that it can have come from a being of wisdom and truth; and then turns round and coolly tells us that "he does not give himself any concern" about the results to which his assumptions and concessions legitimately lead! If they logically overthrow Christianity,

which has such a nature and such relations, dependencies, and actions towards the others, as are essential to the completeness of the whole, and make them one system ; as truly as the several parts of a vegetable or animal make one organism ; and prove therefore that they are the work of one mind, and have a common end, as much as the union and adaptation of the parts of a living structure prove that they and the whole are the work of one contriver and maker. Thus, they not only are a group or system of worlds, distinct from all others, held together by the same power, borne with a common movement towards some remote point in space, and governed by the same laws ; but each one is in its peculiar nature what it is, because the peculiar constitution and office of some one, or several of the others, are what they are. It is, for example, to adapt the planets and satellites to the sun, as the light and heat-giving body, that they are globes, revolve on their axes, and wheel round the sun in an orbit ; as it is by that shape and those motions that all parts of their surfaces are brought into the light of the sun, and in such modes as to suit the nature of the vegetables and animals which subsist on them. If the sun were not a light and heat-giving body, there would be no more reason that the planets should be spheres, than that they should be rhomboids, triangles, or any other shapes ; nor that they should turn on their axes and wheel round the sun, than that they should be motionless. In like manner the sun owes its nature and its position to the peculiar nature of the planets. It is because they are naturally opaque, and need light and heat from an extraneous source, that the sun has received its peculiar nature as a light and heat-giving orb. Were not the planets naturally without light and heat, and were not light and heat necessary to the functions for which they are formed, there would be no more reason that the sun should be luminous, and pour a perpetual flood of light and warmth into the regions through which they pass, than that it should be dark. So also it is in adaptation to the sun, as a light-giving body, that the earth has an atmosphere to receive and reflect its rays, and form a sphere round it of illumination. If it were not for the irradiating beams that emanate from the sun, there would be no more reason that the space round

the earth should be filled with an atmosphere, than that atmospheric air should occupy any other portion of space. These mutual adaptations show accordingly that they were made with a reference to each other, and that they are the work of the same All-comprehending and Almighty Creator. They are as obviously parts of a whole, and formed for a purpose that contemplates them all, as the different members of a vegetable or animal organism are parts of a whole, and framed with a design that comprehends them all.

So also the adaptations of the great constituents of our world, earth, air, and water, to the vegetables and animals that occupy them; and the adaptation of these living organisms to those elements, and to the light and heat that are transmitted from the sun, show that the vegetable products and living inhabitants of the earth are the work of the same all-comprehending and all-powerful Creator. The vegetable tribes are one system; for they all consist essentially of the same elements, and derive them from the same sources; they all have the same adjustment to the soil, atmosphere,

The adaptation of atmospheric air to change by contact the venous blood of animals to arterial blood, and the adaptation of the venous system, the lungs, and the apparatus of muscles by which the air is inhaled and expelled, to bring them into contact, shows by the perfect knowledge of the whole which they indicate, that they were formed with a reference to each other, and are the work, therefore, of the same contriver and Creator. He also who formed the perceptive nature of animals is he who formed the eye and the ear, which are the chief instruments of their perceptions of external things; and he that formed the eye and the ear is he also who created the light by which the eye sees, and the air by which the ear hears.

But besides the proofs these adaptations present, that the universe is the work of one All-wise and Almighty Mind, another class, very striking and beautiful, is seen in the close likenesses in constitution and frame, that reign through all vegetable organisms on the one hand, and all orders of sentient life on the other, while they vary in innumerable ways from the primary pattern, and yet are all perfectly adapted to the peculiar spheres in which they are placed, and the ends they are formed to subserve. And this is the theme of the highly interesting work of Dr. McCosh, and his assistant, Professor Dickie. Their aim is to point out and exemplify "two great principles or methods of procedure," that characterize the material universe, and especially the vegetable and animal worlds.

"The one is THE PRINCIPLE OF ORDER, or a general Plan, Pattern, or Type, to which every given object is made to conform with more or less precision. The other is THE PRINCIPLE OF SPECIAL ADAPTATION, or Particular End, by which each object, while constructed after a general model, is at the same time accommodated to the situation which it has to occupy, and a purpose which it is intended to serve."—P. 1.

"All things in the world are subordinated to law, and this law is the order established in nature by him who made nature, and is an order in respect of such qualities as NUMBER, TIME, COLOUR, and FORM. Every law of nature which can be said to be correctly ascertained, is certainly of this description."—P. 15.

And they give the following examples as specimens of those which it is the object of their work to unfold:—

described by that line in its motion rational to the times employed in the motion the periodic times are as the cubes of the these is a law of forms, the other two and discoveries of Kepler prepared the way for ones of Sir Isaac Newton ; for the law of blished and the most universally operative law of numbers. Turning to chemistry, emerged as a science there has been a co to reduce its laws to a numerical expression can be reckoned as certainly determined in character. The great law which lies at the tions and decompositions of substances, is th for equivalents, as expounded by Dalton. Lussac discovered an arithmetical law, regul gaseous substances, which unite in very sin ing to volumes.

“ In looking at other departments of nature ples of numerical order. Thus, ten is the ty gers and toes of man, and, indeed, of the di mals. In mammalia seven is the number and this, whether it be long as in the giraff phant, whether it be flexible as in the camel. In the vegetable kingdom we find that two i in the lowest division of plants, the acroger 2, 4, 8, 16, 32, 64, &c., are the number of te capsule in mosses. Three, or multiples of th her of the next class of plants.

them, and that the whorl of organs further in, namely, the stamens, is generally either the same in number as the petals, or some multiple of them. When there is an exception to this rule there is reason to believe that there has been some abortion of the stamens; and the traces of this abortion are not unfrequently visible in the rudiments of the organs undeveloped.

“Secondly. THERE IS AN ORDER IN NATURE IN RESPECT OF TIME.—It is obvious that all such laws can be expressed in proportional numbers, taking some fixed time as a unit. But we are here introduced to a new fundamental power, deserving of being put under a separate head. For the laws of which we are now to speak imply a peculiar arrangement in reference to time. We see the principle most strikingly exhibited in those movements of natural objects which are periodical. No doubt there is some disposition of physical forces necessary to produce this periodicity; but this just shows all the more clearly that an arrangement has been made to produce the regularity. The stars, the planets, and even the comets, perform their revolutions in certain fixed times. Some of them seem to depart from this rule only to exemplify it the more strikingly, for their irregularities, which are periodical, are as methodical as their more uniform movements. There is a beautiful progression, as shown by the science of embryology, in the growth of the young animal in the womb, and the whole life of every living creature is for an allotted period. The plants of the earth have their seasons for springing up, for coming to maturity, and bearing flowers and seeds; and if this order is seriously interfered with, the plant will sooner or later be incapable of fulfilling its function. Thus the hyacinth may be prematurely hastened into flower for one season, but the next year it will be found impossible to make it flower or produce seed. In this way great natural events, and especially the life of animals and plants, the movements of the heavenly bodies, become to us the measurers of time, rearing up prominent landmarks to guide us as we would make excursions into the past or future, and dividing it for our benefit into days and months, and seasons, and years, and epochs.

“Thirdly. THERE IS AN ORDER IN RESPECT OF COLOR RUNNING THROUGH NATURE.—It has been a very common impression, that it is spread indiscriminately over the surface of earth and sky, animal and plant. We are sure that further research will show that this is a mistake. It is true that color has not so much value as form and structure in the classification of plants and animals. Still, we find that some tribes of algæ are arranged by Harvey according to their colors, and that some fungi are classified by Berkeley according to

the colors of their minute seeds. We are convinced that, amidst all the apparent irregularities, there will be found to be some fixed principles in the distribution of colors in the animal and vegetable kingdoms, and, indeed, over the whole surface of nature. Seldom or never, for example, are the two primary colors, blue and red, found on the same organ, or in contact on the same plant. Liable to certain modifications, which are limited, it is probable that there is a fixed distribution of color for many families of animals and plants, and that this distribution is fixed within still narrower limits for the species. It is certain, whether we are or are not able to seize it, and turn it to any scientific or practical purpose, that there are plan and system in the arrangement of colors throughout both the animal and vegetable worlds. Every dot in the flower comes in at the proper place, every tint and shade and hue is in accordance with all that is contiguous to it. We shall show at considerable length as we proceed, that the distribution of colors in the vegetable kingdom is in beautiful accordance with the now established laws of harmonious, and especially of complementary colors. We shall likewise point out some very curious and interesting relations between the forms and colors of plants. The eye testifies, too, that there is an order in respect of color in the decorations of insects, in the

the angles made by its sides are invariable. Each mineral assumes certain crystalline forms, and no others. These forms have now an important place allotted to them in the classification of minerals. They have been expressively designated the geometry of nature.

"But it is among organized objects that we find form assuming the highest significance. Every living object, composed though it be of a number, commonly a vast number, and complication of parts, takes, as a whole, a definite shape, and there is likewise a normal shape for each of its organs. The general or normal form which any particular tribe of plants or animals assumes, is called its type. Animals and vegetables, it is well known, are classified according to type; and they can be so arranged, because types are really found in nature, and are not the mere creation of human reason or fancy. It is because attention is paid to type, and because it is so fixed and universal, that it is possible to arrange into groups the innumerable natural objects by which we are surrounded. Without some such principles of unity to guide him, man would have felt himself lost, as in a forest, among the works of God, and this because of their very multiplicity and variety. In some cases the forms assumed by organic objects are mathematically regular. A series of beautiful rhomboidal figures, with definite angles, may be observed on the surface of the cones of pines and firs. It may be noticed, too, how the leaves and branches of the plant are placed round the axis in sets of spirals. The spiral structure is also very evident both in the turbinated and discoid shells of molluscs. The size of the whorls, and distance between contiguous whorls, in these shells, follow a geometrical progression; and the spiral formed is the logarithmic, of which it is a property, that it has everywhere the same geometrical curvature, and is the only curve, except the circle, which possesses this property. Following this law, the animal winds its dwelling in a uniform direction through the space round its axis. There is traced in the shell, the application of properties of the geometric curve to a mechanical purpose, by Him who metes the dimensions of space, and stretches out the forms of matter according to the rules of a perfect geometry. The lower tribes of animals and plants often assume mathematically regular forms, such as the triangular, polygonal, cylindrical, spherical, and elliptical. It is seldom, however, that we meet with such rigid mathematical figures in the outline of the higher orders of organic beings. Besides the typical resemblances which enable us to classify plants and animals, and the beautiful curves which do so gratify the contemplative intellect, there are certain correspondences in the structure of organs which seem to us to be especially illustrative of a plan intelligently devised and systemati-

cally pursued. At an early date, these struck the attention of persons addicted to deep reflection, but it is only within these few years that they have been scientifically investigated and expounded. Aristotle noticed the correspondence between the hands of man, the fore-limbs of mammals, and the wings of birds, and between the limbs of these animals and the fins of fishes, and spoke of it as an interesting species of analogy. These correspondences, so far as vertebrate and certain portions of invertebrate animals are concerned, have now been examined with great care, and we have a set of well-defined phrases to explain them.

"A *homologue* is defined as the same organ in different animals, under every variety of form and function. Thus the arms and feet of man, the fore and hind feet of quadrupeds, the wings and feet of birds, and the fins of fishes, are said to be all homologous.

"The corresponding or serially repeated parts in the same animal are called *homotypes*. Thus the fingers and toes of man, indeed the fore and hind limbs of vertebrate animals generally, are said to be homotypal.

"The term *analogue* has been reserved for another curious correspondence, found both in the animal and vegetable kingdoms. By an analogue is meant an organ in one animal having the same func-

ral spheres, thus indicates, in an emphatic manner, that they are the work of the same creator, and bespeaks the infinite resources of his wisdom and power. Among the most wonderful of the adaptations with which the world abounds, are those exhibited by animals in their actions that are prompted by instinct;—as they have a nature by which, without understanding the plan on which they act, or the end their agency is to subserve, they build nests, provide food for their young ere they are brought into existence, and exert other acts, that in human beings can only spring from intelligence and foresight. What greater miracle of knowledge and skill can be conceived than that unintelligent creatures should be thus formed to exert acts and produce effects which, in men, demand that very understanding and forethought, in their clearest and most specific forms, by which intelligent beings are distinguished from the unintelligent! Who can conceive the principle on which those acts take place? Who can imagine what the ground of them is? What a proof they present that the creatures that exert them are the work of God!

The world thus teems on every hand with signals of his presence, his all-comprehensive knowledge, his wondrous skill, and his infinite goodness, and in forms adapted in the highest degree by their variety and beauty to excite attention, and give pleasure to the intellect, the taste, and the affections.

The theme of our authors has much of novelty, is treated with learning, judgment, and spirit, and will yield the reader, in the exemplifications they give of the different realms of nature, an unusual share of instruction and delight.

ART. VII.—NOTES ON SCRIPTURE.

John xviii. 29.

"Pilate then went out unto them and said, what accusation bring ye against this man?"

This was the first step in the proceeding against the Lord

Jesus before Pontius Pilate. The place was the *Prætorium*, or the place of Pilate's residence when at Jerusalem. Among the Romans, every magistrate who had a military command was invested with Prætorian power (Varro de Ling. Latina, lib. 4; Lamy, Harm.). Such a magistrate was Pilate, and for that reason his place of residence was called *Prætorium*. This happened to be the magnificent palace formerly occupied by Herod. It had a vestibule or court, in which a body of troops was constantly stationed, as the body-guard of the governor. There was a colonnade extending from the palace to the public street. The common hall, spoken of in Matt. xxvii. 27 and Mark xv. 16, was the Prætorium, and the band of soldiers there mentioned was the whole or a part of the Prætorian Cohort, which accompanied Pilate to the province of Judea.

In front of this palace there was a pavement, probably somewhat elevated, called in the language of the country, *Gabbatha*. On this pavement, extending outwards a short distance from the Prætorium or palace, was erected a *rostrum* or bench, which was occupied by the governor when

show how quickly the treacherous design was consummated by crucifixion (John xiii. 27). It was night when Judas went out. The devil having entered into the traitor, he proceeded forthwith to the chief priests, and having received from them a band of men and officers (John xviii. 2), went thence to the garden of Gethsemane. The Lord Jesus having surrendered himself to them, they took him first to Annas (John xviii. 13). It is supposed the apprehension took place about ten o'clock at night, according to our manner of reckoning. Annas sent him to the house of his son-in-law Caiaphas, the high priest (John xviii. 24). It is supposed this occurred about eleven o'clock at night. At this place he was detained until the Sanhedrim met, which was as soon as it was day-dawn—or about four o'clock in the morning. About five o'clock, while it was still early, they led him to Pilate.

While thus detained, he was twice condemned, once by the high priest soon after midnight, and again by the Sanhedrim about four hours afterwards. This done they proceeded thence soon afterwards to the Prætorium, or the Palace of Pilate before mentioned, to obtain from him a confirmation of their unjust sentence. The unseasonable hour shows the urgency of the rulers, and their fear of a rescue by the people.

The priests, elders, scribes, and all the Jews stopped at the judgment seat, upon the pavement outside of the Prætorium, because by entering into the palace of the Roman governor they would contract ceremonial defilement (Numb. xix. 22; Acts x. 28), while the soldiers went forward with their prisoner into the hall of the palace itself, where Pilate was (Mark xv. 16). Pilate having been thus suddenly, and perhaps unexpectedly, broken in upon, probably before the usual hour to commence the transaction of business, and being informed that his judgment seat was thronged by a multitude, headed by the chief dignitaries of the nation; and learning from the soldiers, probably, that the person they had brought into the hall of the Prætorium was charged with some criminal offence, went out to inquire into the nature of it. This was Pilate's first step in the business.

The question of Pilate was a very proper one for a judge

to put when entering upon a judicial investigation. It is evident, however, from the course this proceeding took, that Pilate did not think it necessary to proceed with much formality. It seems that he did not even expect an accusation in writing. A verbal answer, specifying the offence, was all that he required. We have an example of a proceeding before another Roman governor, a few years later, in a different province, which we should consider not merely summary but very irregular (Acts xviii. 12-17). At Rome, where the laws were enforced with a proper regard to the rights of citizens, proceedings were conducted with great formality. Any citizen had the right to bring an accusation against another; but to do this properly, and in due form, he must appear before the Prætor and ask authority to accuse some person, whom he named, and at the same time take an oath that he was not influenced by motives of calumny, but that he acted in good faith and for the public good. The Prætor drew up this declaration, which at first was made to him verbally, but afterwards in writing. This demand of the accuser was noted up in the *Favens* a certain

lege of his Roman citizenship, when he was about to be scourged for no crime, in condescension to the malicious clamor of the Jews. Hence, too, he claimed his privilege of appeal to Cæsar, which belonged to him, not as a subject but as a citizen of Rome (Acts xxv. 10). Yet Pilate's sense of justice, and of the duties of his office, prompted him to demand the particular accusation. The answer the Jews returned was a mere evasion. He wished to know the particular crime (John xviii. 30). *They answered and said unto him, if he were not a malefactor we would not have delivered him unto thee.* This answer was probably delivered by the high priest or by some high dignitary of the nation. It carries with it an air of offended pride, as if it were derogatory to answer such a question. "*If he were not a malefactor, we, the High Priests and Elders of the nation, certainly should not have taken the trouble to appear before you, whatever others might have done. We have too high a sense of justice, and of what is due to ourselves and to others, to deliver an innocent man to you. It may be proper for you to put such a question to others, but not to us, who would not have approached your tribunal in person at any time in the case of an ordinary offender, and much less at so early an hour, or upon the near approach of a solemn festival.*"

Their answer was hardly respectful: for however superior to Pilate they may have been in true knowledge, he was their governor, and they were the subjects of those laws which they called upon him to administer. He had a right to the information which he required, and their answer implied a demand on their part, that he should blindly execute their wishes, without inquiry. But by their own laws, no man could be rightfully condemned without a hearing and an inquiry into his conduct, John vii. 51. Yet they expected that Pilate would proceed contrary to this rule; for it does not appear that they informed him of their own midnight proceedings. Perhaps they were ashamed to do so; or, if not, that they feared these proceedings would reveal their malice.

It is evident from the rejoinder of Pilate, that he considered their answer a disrespectful evasion of a proper question. It indicated also, very clearly, his purpose not to be

put off in that way. From what we know of Pilate's character, it would not be too much to say, that his answer was a fling at the dignity assumed by the spokesman of the company, as if he had said, "Oh, well, if it be so, then you have no occasion for my judgment in the matter; you can take him away from my tribunal, John xviii. 31, and judge him according to your law."

"You have your own laws, your own tribunals, and your own judges; and as you appear to have made up your own minds upon the guilt of this person, there is no doubt good reason, at least in your judgment, why you should proceed in that way; but without an accusation you must not expect me to act in the business."

The reply, whatever its import, drew from them a humiliating confession. As a nation they were proud of their privileges. The idea of bondage or subjection to a foreign power was galling. "We be Abraham's seed and never were in bondage to any man," John viii. 33. But the resolution taken by Pilate on the one hand, and the enmity they cherished to the Lord Jesus on the other, forced from

gelist upon this response of the Jews. For he observes that through or by means of their subjection to the Romans, and this diminution of their power (for such is the connexion between the last clause of the thirty-first and the thirty-second verse), it came to pass that,

John xviii. 32: "*The saying of Jesus was fulfilled, signifying by what death he should die.*"

The saying to which the evangelist especially refers is recorded, Matt. xx. 19 (see also Matt. xvi. 21, xvii. 22, 23; Mark viii. 31, ix. 31, x. 33, 34; Luke ix. 22-44, xviii. 31-34). Crucifixion was not a punishment appointed by the law of Moses, and there is no example of this punishment inflicted by the Jews upon those they condemned to death. Yet in the passage just cited from Matthew, the Lord foretold the whole course of the proceedings which would be had against him. "Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death; and they shall deliver him to the Gentiles to mock and to scourge and to crucify, and the third day he shall rise again."

The manner of his death, he foretold, would not be that which was appointed by the Jewish law—stoning—but by a Gentile punishment; and in accordance with this divine purpose, he foretold that he should be delivered to the Gentiles. In order to the fulfilment of this prophetic declaration, it was necessary that Pilate should take cognizance of the accusation, and should proceed to inflict a punishment appointed by the laws of Rome. But there was also a reason for the prediction, which should also be pointed out. Although crucifixion was a cruel and ignominious punishment, inflicted by the Carthaginians upon prisoners of war and their own citizens of the highest rank, but by the Romans only on slaves and such inferior persons as were guilty of atrocious crimes, yet it did not destroy the bodily organs, crush the flesh, or break the bones of the victim, as death by stoning did. It is true that in order to increase the suffering, or perhaps to hasten the death of the criminal, the executioners sometimes broke his legs (John xix. 32), but this was not necessarily a part of the punishment. Nor was it permitted in the case of the Saviour, John xix. 33.

For he was the antetype of the paschal lamb (Exod. xii. 46; Numb. ix. 12; Ps. xxxiv. 20), and a bone of him could not be broken.

Whether this avowal or reply of the Jews was intended to change the purpose of Pilate we need not inquire. It was, indeed, a sufficient reason why they should bring their prisoner before him, but no reason why Pilate should disregard, not only the forms but the rules also of justice. The Jews, perceiving that Pilate continued firm, proceeded to make an accusation in the form required; but for this we must now turn to the gospel by Luke (xxiii. 2).†

We have frequent occasions to observe how admirably the evangelists supply the omissions of each other, and how necessary it is to take them altogether, in order to make out a full and connected narrative. Matthew and Mark give but brief notices of the proceedings before Pilate, and Matthew alone relates the message the wife of Pilate sent to him, while he sat on the judgment seat. Luke informs us of what took place before Herod, while John relates more minutely what passed (as we may say, privately) between

the high-priest. But leaving this matter for the present, let us attend now to the particulars of the accusation: and first, they charge him with perverting the nation.

Probably they intended by this that he disturbed the peace by attracting crowds, and inculcating dangerous or disloyal sentiments. It is most certainly true that he was followed by multitudes who were attracted by his wonderful wisdom and works. His miracles of healing were almost without number; a few of which only have been recorded, John xx. 30. On several occasions he fed thousands in desert places upon a few loaves and fishes, and this miracle convinced those who saw it of his divine mission, John vi. 14. His daily walk and life were truly described by Peter in his address to Cornelius (Acts x. 36-38): "He went about doing good, and healing all that were oppressed by the devil, and preaching peace"—not discord or rebellion against the Roman government. Pilate must have known his course of life, and this accusation could not have had any influence upon him. It is true also that he denounced the scribes and Pharisees for their hypocrisy, and declared to them plainly the consequences of their wicked conduct, and this it was that offended them. But it was not a matter of which the Roman governor could take cognizance.

Secondly: They charged him with opposing the Roman government, by forbidding the payment of tribute. Had he done so, he would have acted strictly in accordance with their own wishes. They were expecting a Messiah, by whom they believed the Roman empire would be overturned. If they had had the ability, they would have gladly shaken off the Roman power themselves at the very time they were making this accusation. But much as they hated the yoke of the Romans, they hated the Lord Jesus still more.

It is true also, that they had endeavored to ensnare him into an answer which would have affected his influence with the people, or exposed him to this accusation. But he, perceiving their hypocrisy, exposed it, and left them to answer their question themselves. It is worth while to dwell a moment on this incident (which is recorded in Matt. xxii. 16-22; Mark xii. 13-17; Luke xx. 19-25).

The chief priests and scribes being provoked by his parable of the husbandman and his vineyard (Luke xx. 9-18; Matt. xxi. 33-46), resolved to entrap him by a question of politics, which addressed itself very forcibly to the popular mind, and perhaps caused the Roman government some trouble. They selected some artful person out of their own followers, to whom they joined Herodians, and sent them as spies. They were instructed to feign themselves to be just men, and by words of deference and flattery to entrap him into an imprudent expression of his opinion. The question turned upon the obligation of the people to pay tribute to the Romans, their conquerors. It was very artfully chosen. For either an affirmative or negative response would have answered their purpose. If he had replied simply, *yes*, it would have affected his popularity with the people, and exposed him to prosecution under their own laws, or if not, enabled them, as in the case of Stephen (Acts vi. 13), to destroy him by a popular tumult. If on the other hand he replied simply, *no*, we can see by this very accusation the use they would have made of it. Our

As if they had said, "We found this man perverting the nation, and telling the people publicly that he was their Messiah or Christ, and therefore their rightful king, and that they ought to pay him tribute, not Cæsar."

This is what they intended Pilate should understand by the accusation. In point of fact, however, he never had publicly given himself out as the Christ or Messiah, as we can easily prove from the gospel histories. So far from the truth was this charge, that they knew not a witness by whom they could prove the fact; for Matthew informs us (xxvi. 59, 63), that although the chief priests and elders, and all the council, sought false witnesses against him, and actually found many, yet they agreed not in their testimony. To end the matter, therefore, the high priest adjured him by the living God to declare whether he was the Christ. Had he publicly assumed this character, there could have been no difficulty in finding true witnesses of the fact. This proceeding of the high priest therefore shows that they had no ground whatever to make this accusation, except his own confession, drawn from him in a way he could not decline. The people, it appears, entertained various opinions concerning him (Matt. xvi. 14). Some thought he was Elias, some John the Baptist, some Jeremiah, or one of the prophets. Some surmised that he was the Christ (John vi. 14; vii. 31), and on one occasion they gathered around him in Solomon's Porch, and asked him to say plainly whether he was the Christ (John x. 24). On this occasion, as on others, he referred them to his works (John x. 25), as he did John the Baptist (Matt. xi. 5). He even forbade his disciples to tell others that he was the Christ (Matt. xvi. 21; Mark viii. 30; Luke ix. 21); and not only this, he even exercised his divine power over devils who knew him by his power to prevent them from declaring his character (Mark i. 34; Luke iv. 41); and the reason why he did so, was the divine purpose to make the people judge of his character by their own Scriptures (John v. 39), and his wonderful works, by which their Scriptures were fulfilled. In private to his disciples, and those who sought him with a teachable spirit, he disclosed his true character—as to the woman of Samaria (John iv. 26), to Mary (John xi. 27), to the twelve apostles (Matt. xvi. 16, 17; John vi. 49). But none of these con-

fessions were known to the rulers of the nation ; and if they had been, they could form no just ground to accuse him of treason, or of setting himself up as a king. Indeed, when the people resolved to make him a king by force, he retired for a time out of their way to a place of solitude (John vi. 15). This examination proves that the accusation, in all its particulars, was a mere fabrication, got up for the purpose of meeting the unexpected demand of Pilate for a specific accusation. Pilate, having received the accusation, retired from the judgment seat on the pavement into the Prætorium, as if to examine the prisoner ; but it is evident, from what followed, that the accusation, though made under extraordinary and imposing circumstances by the chief dignitaries of the nation, really had no effect whatever upon his mind. The first two particulars of the accusation he did not even mention ; and the last was treated of in a way to show that he considered it without foundation. But it will be instructive to enter into the particulars of the questions and answers which passed between them. Previously,

‘ And now we will pause a moment to consider the character of these two persons, before we proceed to the colloquy which passed between them. Pilate was, without doubt, a man of considerable distinction and influence at Rome. Had he been an obscure or ignorant man, or of inferior rank or talents, we cannot account for his appointment to so important and difficult a province as Judea. His moral character was very bad. Philo the Jew (*De Legatione ad Caium*) describes him as a judge, who for money would render any judgment that should be desired of him. He says he committed murders and rapines; inflicted tortures on the innocent; put persons to death without even the forms of law. Josephus, the Jewish historian (*See Antiq. book 18, chap. 4*), describes him as a proud, hasty man, violent in his temper, and of inflexible obstinacy, who troubled the repose of his province, and gave occasion to sedition and revolt. Besides, he was a heathen, and no doubt regarded the religion of the Jews as a strange superstition, not important to be known, except so far as might be necessary to the administration of his government. Such in brief was the character of the judge. He had not the slightest conception of the real character of his prisoner. Outwardly, the Lord Jesus appeared to him a mere man, of humble condition. Had he known what was veiled under that humble, human form, instead of sitting in judgment upon him, he would have fallen at his feet, and the work of redemption would never have been wrought through his means (1 Cor. ii. 8). Yet taking him for what he appeared to be, Pilate was bound to observe the rules of justice, and resolutely to refuse to condemn the innocent.

But although Pilate was profoundly ignorant of the mystery of the Lord's person, we know that he was really Immanuel (*Matt. i. 23*), or God with men, manifest in human nature (1 Tim. iii. 16). His body was assumed as a tabernacle or covering, in which the glories of the Divine nature were for a time hidden (*John i. 14*). The Scriptures describe him as the brightness of the Father's glory, the express image of his person (*Hebrews i. 3*), the image of the invisible God—as before all things, as the creator, and upholder, and ruler of all things (*Col. i. 15, 17*), whose

name is above every name, and entitled to the homage of every creature in the vast universe of God (Phil. ii. 9-11). He was the Alpha and Omega, the beginning and the end, the first and the last (Rev. i. 11; xxii. 13). From his creative power Pilate drew his being, and by his providential care he was sustained in being. The breath by which Pilate condemned him, he owed to the forbearance of the mysterious man who then stood before him. It is necessary to bear in mind the character of Pilate, in order to appreciate properly his proceedings in this business, and also the exalted nature of our Lord, in order to conceive properly of his answer to Pilate.

We now proceed with the narrative, John xviii. 33: Pilate having entered the judgment hall, and called Jesus to him, said, "*Art thou the King of the Jews?*" (See Matt. xxvii. 11.) Our Lord did not answer this question immediately, but interposed a question to Pilate, and this he did, not because he needed information, but rather to enable Pilate to set himself in the proper light; or, perhaps, we

unjustly dealt with, I am not to be blamed for it, for I have not caused you to be arrested and bound, and brought before me. *But* (John xviii. 35) *thine own nation, and the chief priests have delivered thee unto me.* If any wrong has been done you, they are to be blamed for it.

The answer of Pilate, thus understood, defines his position, and thus accomplishes the supposed object of our Lord's inquiry. Pilate at the same time bears witness to the fulfilment of our Lord's prediction concerning the manner of his death (Matt. xx. 19), and also shows the inferiority of his guilt (John xix. 11). Observe, now, he does not go on to repeat his question, but puts a very different one. He does not say, "Tell me, therefore, art thou the king of the Jews?" but he inquires in general terms, "*What hast thou done?*" thus showing that he did not expect an answer to his first inquiry. Pilate, it is evident, was not deceived by this charge of treason. He was sufficiently acquainted with the long-cherished expectation of the Jews relative to their Messiah, to regard the question rather as one of religion than of politics. And, doubtless, he knew that Jesus was chiefly, if not exclusively, known and regarded by the people as a religious teacher. There can be no doubt he had heard of John the Baptist, and, like Herod, regarded the Lord Jesus as a man of like pretensions and character. However this may be, he regarded even this charge as utterly groundless, for he does not even persist in his first inquiry, and did not expect it would be answered.

It was not our Lord's purpose, however, to avoid the first inquiry. He therefore took no notice of the second, and replied not simply that he was a king, or that he had a kingdom, but with such a qualification as would prevent a mistake on the part of Pilate. We must not forget that he was dealing with Pilate as a mere man would with another. Had he simply said, "Thou sayest it, I am a king," he would have left Pilate at liberty to understand that word in its ordinary acceptation, that is, in the sense of an earthly ruler, such as Cæsar was. Every such supposition or surmise, however, was excluded by the reply—

John xviii. 36: "*My kingdom is not of this world.*"

It is very certain that Pilate had not the remotest conception of the nature, or glory, or extent of the kingdom

our Lord claimed as his own, and we may add, that our limited faculties, and contracted notions of the majesty and glory of Christ, prevent us from fathoming our Lord's meaning. In condescension, therefore, to the ignorance of Pilate, as well as our own, he added words that Pilate could understand, which by assuring him that his kingdom, though real, was not sustained by material force, as the kingdoms of the world are, gave him all the information he needed to decide upon the accusation he had just received.

John xviii. 36 : "*If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now my kingdom is not from hence.*"

It may be inferred, then, from the reply of Pilate to this avowal, that it took him somewhat by surprise. We observe that his question as to the kingship of Jesus had been dropped, and an inquiry concerning his actions in general had been substituted. With Pilate's consent, therefore, he might have left the first question unanswered. Pilate had dropped it, thinking it, no doubt, too futile to deserve notice. When, therefore, our Lord, by assuming that he

against him, that "he made himself the Son of God," John xix. 7. Waiving, however, further inquiry at present upon this subject, let us pass on to our Lord's response, John xviii. 37, "*Thou sayest (it), I am a king.*"

We shall enter somewhat into the meaning of these words if we consider that our Lord, although he appeared to Pilate as a mere man, was in truth the Divine Word made flesh (John i. 14); the Creator of all things (John i. 3); the Divine Wisdom set up from everlasting, from the beginning (Prov. viii. 22-31); Immanuel, or God in human nature (Matt. i. 23); as come down from heaven and yet in heaven (John iii. 13; xvi. 28). He was in glory with the Father before the world was (John xvii. 5); but laid his glory aside to accomplish the redemption of men, Philip. ii. 6-11.

As the Creator of all things, the only revealer of the divine attributes, he was officially, nay, essentially, the ruler and governor of all things; the King of kings, and the Lord of lords. In the true and proper sense he was the *only king*, inasmuch as he was the Creator of all kingdoms and all kings. His was the only kingdom—kingdom of the heavens—vast beyond our conception; a kingdom which from the beginning of creation has moved on with uninterrupted sway throughout myriads of worlds; many, and perhaps most, of which far exceed our own in magnitude, as well as in original glory. We have no reason to suppose that God has left his vast creation unpeopled with intelligent orders of beings, capable of giving glory to him. Nor have we reason to suppose that he has suffered sin extensively to enter into the worlds he has made, and mar his work. All this vast creation was under the headship of Jesus, acknowledging his sovereign rights as King and Creator (our world excepted), at the very moment he uttered these words to Pilate; and it was the purpose of his incarnation and of his being before Pilate at that time to restore this world to its proper place in this vast fabric (Eph. i. 10). Every paternity or race of beings throughout the universe (diversified though they may be, as the worlds are which they inhabit), are named from him (Eph. iii. 15), and he is the Lord and King over all.—(See Journal, vol. vii. 382-3.)

In this sense we are to understand the words, "*Thou*

sayest it, I am a King. We now go back a little to consider those other words, "My kingdom is not of this world."

This world was not always as it now is, in a state of revolt, and groaning under the curse of God, Rom. viii. 22. It was not created to bring forth thorns and briers. The sin of man wrought a vast change in the condition and relations of this world to the rest of the universe (Gen. chap. i. and iii.) The kingdom which prevailed throughout the rest of God's creation was withdrawn, but with the purpose to restore it by redemption, through the sufferings and death of its rightful king.

We are prepared now to enter somewhat into our Lord's meaning. It may be expressed thus: "Although my kingdom is from the beginning of the creation, and in its origin embraced all worlds, yet it does not now extend to this world, which is in revolt, and is laboring under the curse of God, and will labor, until it shall be redeemed in a way consistent with the Divine honor and justice. The kingdoms of this world will be permitted to exist yet a while, and to run their appointed course; and while they continue,

hosts. We have a beautiful illustration in one respect of what the kingdom of Christ will be over redeemed men in Luke xxii. 24-30. Love to God, love to the Redeemer, love to their fellows—full, perfect, ever glowing, ever expanding, produced and maintained by the Holy Spirit, will be the great principle of all their actions. It is therefore truly a spiritual kingdom, though it will have respect to material objects. It is true also that Christians, really such, are influenced (though with many imperfections) in this life by the same great principle of love, produced and maintained by the Holy Ghost.

Such was his kingdom over all unfallen worlds at the time he uttered these words, although it extended to and embraced the material fabric of creation; and such will it be over this earth, when it shall be delivered from the curse, and garnished anew. To this period he alludes in his interpretation of the parable of the tares. "The field," he says (Matt. xiii. 38), "is the world" (*ὁ κόσμος*), the harvest is the end of the dispensation or age. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this dispensation or age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father."

The apostle Peter teaches us that there shall be new heavens and a new earth, wherein dwelleth righteousness (2 Pet. iii. 13). He also foretells the end of the heavens and the earth which now are (that is, of this present world). They are reserved unto fire, 2 Pet. iii. 7. Our Lord himself (Matt. xix. 28) speaks of a second creation (*παλιγγενεσία*), which can only mean those new heavens and new earth foretold by Isaiah (lxv. 17) and Peter. It was to this future condition of our earth, in its regenerated state, our Lord specially referred when he said to Pilate "My kingdom is not of this world," tacitly alluding to the world to come, when all things will be made new (Rev. xxi. 5). Other places of Scripture might be cited to illustrate this view (Dan. vii. 13, 14, 27).

It is not an objection that Pilate did not so understand our Lord's answer. He was a heathen, and probably

entirely unacquainted with the Jewish Scriptures ; or, if not, regarded them with incredulity.

The only words which Pilate understood were those of the parenthetical clause. "If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." The idea of a kingdom, vast as the universe, existing at that very time under the sway of the Lord Jesus, was altogether beyond the conception of Pilate. As little could be conceived of the divine purpose in regard to this little speck of earth, isolated and shut off by its revolt from the rest of creation. Even we, who have the Bible, are slow to comprehend this great truth,—the truth which comprehends within itself all other truths ; for such our Lord regarded it, as is plain from the words which follow (John xviii. 37) : "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

The meaning is not that Christ was born to be a king, as some suppose. He was a king before he was born. He could not cease to be a king by his incarnation. He only laid aside the glory he had with the Father for a little while,

things, to the glory of God the Father. In the present condition of things in this world, the great truth of the universe is hidden in a mystery from men. We have not, in our present state, nor can we have, any adequate conception of the realities which are scattered around us in infinite profusion throughout the fields of space. At best the most enlightened Christian sees through a glass darkly or obscurely. Hereafter we shall all see clearly.

Bearing these thoughts in mind, we may more easily enter into the meaning of the next clause (John xviii. 37): "Every one that is of the truth heareth my voice." The sentiment is the same as that expressed in John viii. 47, "He that is of God heareth God's words." We need not restrict this declaration to an earthly application. It is true of all God's creatures in all worlds. Few of the children of men at that time heard his voice with obedient hearts (or even now hear it), while myriads of myriads of glorious and holy creatures in other parts of Christ's kingdom ever have yielded a joyful obedience to his will; and so will it be on earth when the kingdom of God shall come. For then, we are taught, the obedience of redeemed men shall be as perfect as the obedience of heaven. This is foretold by Isaiah (liv. 13), and by our Lord himself (John vi. 45).

Pilate's attention was momentarily arrested by this observation, although he was utterly incapable of entering into the comprehensive consideration of the truth intended. Some suppose that Pilate was sceptical enough to doubt whether there was any such thing as truth. If so, his question, "What is truth?" was prompted by incredulity. It is probable, however, his chief desire was to get on with the business in hand, and to despatch the crowd which had gathered around his tribunal as soon as possible. But however this may be, he was allowed to break off the colloquy without an answer. Indeed, judging from our Lord's conduct towards his disciples, we cannot suppose that he intended to enter into an explanation of his previous observation; because Pilate was incapable of forming any just conception of the hidden truth of which he spoke. Why should he, when he forbore to tell his disciples many things because they could not bear or comprehend them (John xvi. 12). Evidently it was for the instruction of his church

that he said these things to Pilate; because the business Pilate had in hand did not require any instruction in the nature of truth. Had it been our Lord's purpose to say more, he would have exercised his power over Pilate's mind, so as to detain him longer.

It is remarkable that these were the last words our Lord addressed to Pilate, except those which are recorded in John xix. 11. Although questioned, and mocked, and scourged repeatedly by Pilate and Herod, he answered nothing; thus fulfilling Is. liii. 7: "He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

We now resume (John xviii. 38): Pilate having said, "What is truth?"—for it can hardly be called a serious inquiry, as Pilate did not think it worth his while to stay for an answer—immediately proceeded again from his hall within the Prætorium to the judgment seat on the pavement without, where the chief priests and the people still stood (Luke xxiii. 4), and declared to them publicly the result of

ducted from the palace to the same place by one or more of the soldiers; for we are told that Pilate, upon hearing these new accusations, said to him (Matt. xxvii. 13), "Hearest thou not, how many things they witness against thee? But he answered him never a word."

Such deportment, under the circumstances, seemed surprising to Pilate. He could not conceive that a man so fiercely accused by the chief men of his nation, could remain silent when called upon to speak. He supposed he would at least deny his guilt. Pilate, therefore, takes notice of this silence and renewed the question.

(Mark xv. 4): "Answerest thou nothing? Behold how many things they witness against thee." Still he answered nothing, so that Pilate marvelled greatly (Matt. xxvii. 14). His silence, however, had no softening effect upon the priests. It rather made them the more fierce. They reiterated one of the charges they had already made, but with the addition of other circumstances, saying (Luke xxiii. 5), "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place" (that is, Jerusalem). Observe now that this accusation, to be of any moment, should mean nothing less than *sedition* conduct, by teaching dangerous and exciting doctrines extensively to the people. But this charge made no more impression on Pilate's mind than the former one. It does not appear that he even took it into consideration at all at that time, for the word *Galilee* immediately suggested to him an expedient by which he hoped to get rid of the whole matter. Galilee was not within the jurisdiction of Pilate, but of Herod; and he knew that Herod at that very time was in Jerusalem, having come to attend the feast of the Passover, as he supposed, but in truth having been brought there in the Providence of God to take part in the awful scenes which were then enacting (Acts iv. 25-29). The thought instantly occurred to Pilate to send Jesus and his accusers with the cause to Herod, under pretence that Herod was the proper functionary to decide the matter. He therefore promptly dismissed the whole party from his tribunal, and probably sent the Lord Jesus under custody to Herod, hoping, no doubt, that he should not be called on to act further.

It does not appear how long Pilate had been engaged in

the business. The priests, we have seen, came to the Prætorium at an early hour, perhaps about five o'clock, or a little before sunrise. It is probable that Pilate, after the cause was sent back to him by Herod, gave his final sentence as early at latest as nine o'clock, according to our mode of reckoning time. Consequently, to allow space for the transaction before Herod and the subsequent completion of the tragedy, we must suppose that Pilate sent the Lord Jesus to Herod as early as seven o'clock, and consequently it was still early when the Jews appeared before Herod. Yet we have not the means of computing the time precisely. What we do know is that the crucifixion commenced at the third Jewish hour (Mark xv. 25), that is, about nine o'clock in the morning. This would correspond with the sixth Roman hour, which, according to the common understanding, extended to nine o'clock.

Before we proceed with the narrative, let us pause a moment on this conduct of Pilate. We have seen that he was astonished at the silence of the Lord Jesus, and endeavored repeatedly to induce him to speak. What his motive was

was the lamb of God brought to the sacrifice. He was no more under the influence of the passions of the human heart than that emblem of his person and work. Like his office as Redeemer, his demeanor on that occasion was a mystery concealed alike from men and devils (1 Cor. ii. 7; Heb. ii. 14).

The conduct of Pilate in sending the cause to Herod deserves reprehension. There was no sincerity in the pretence he offered. His motive was to get rid of a responsibility properly devolved upon him, in a way that put in jeopardy the rights of innocence. It was selfish prudence acting in opposition to the demands of justice. He ought to have discharged his own duty, and not to have cast it upon another. In the apocryphal book of Ecclesiasticus (vii. 6), we find a maxim which it had been well for Pilate to have considered before he accepted of the responsible office which he held: "Seek not to be a judge, being not able to take away iniquity, lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness." Pilate has had many followers in this part of his conduct in all ages. Men love authority, but fear the dangers it brings with it. Many, like Pilate, have recoiled from perpetrating acts of injustice, yet in a way to elude the demands of justice. Many have paid homage to conscience, but greater homage to man. Many have desired to appear wise, moderate, disinterested, and equitable, under pretence of not wishing to usurp functions or rights which belong to another, hoping thereby to conceal, under an honorable exterior, their weakness and cowardice. Such, beyond all reasonable question, were the real motives of this politic governor. His duty clearly was to have adhered to his own conclusions, and resolutely to have put an end to the cause of which he had full and final jurisdiction. His fault in sending the Lord to Herod was soon after followed by others of a much graver character. We now proceed to the hall of Herod.

Luke xxiii. 8: "And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him."

The Herod here spoken of was Herod Antipas, a son of

Herod the Great, by Cleopatra, his fifth wife. In order to distinguish between the different Herods mentioned in the New Testament it is proper to give in this place a short account of them. Herod the Great, King of Judea, &c., mentioned in Matt. ii. 1, and Luke i. 5, was the son of Antipas or Antipater, an Idumean, who was made Prefect of Judea and Syria by Julius Cæsar. Antipater died before the incarnation of our Lord. Herod the Great had four sons: Aristobulus, whom he put to death; Archelaus, mentioned in Matt. ii. 22; Philip, mentioned in Luke iii. 1; and Herod Antipas, who is spoken of in Matt. xiv. 3; Mark vi. 14; Luke iii. 1, ix. 17, xxiii. 11. Aristobulus left three children, viz. Herod, King of Chalcis; Herod Agrippa, the elder, mentioned in Acts xiii. 1; and Herodias, who married Herod Philip (Matt. xiv. 3) her uncle. Herod Agrippa, the elder (Acts xiii. 1), left three children: Berenice, mentioned in Acts xxv. 13; Agrippa, the younger, Acts xxv. 13, xxvi. 1-32; and Drusilla, mentioned in Acts xxiv. 24. Herod Antipas is most frequently mentioned in the New Testament of all, and to him the evangelist, in the verse

crafty, insidious character. He was a deep dissembler, yet much more enlightened than Pilate in the religious faith of the Jews. He had often heard John the Baptist with pleasure, and was in many things influenced by him, **Mark vi. 20.** He feared John, and ordered his execution with reluctance. Yet he was a vain, unprincipled man, **curious** in his inquiries, fluctuating between religion and **infidelity**—a character not uncommon among princes, philosophers, and other persons whom the world accounts **great.** He had heard of the Lord Jesus, but had never seen him. He even surmised that he was no other than John the Baptist risen from the dead, and accounted for his miraculous powers in that way, **Luke ix. 7, 9; Mark vi. 14; Matt. xiv. 2.** Herod was pleased to see the Lord Jesus, because his curiosity, and perhaps his fears, had been excited by the reports he had heard of his wonderful works, and the opportunity had at length occurred to remove the one and gratify the other.

Had the Lord Jesus been actuated by considerations of human prudence, he would have embraced the opportunity thus afforded him of ingratiating himself with Herod. He was a Jewish prince, well instructed in the Jewish religion, who had enjoyed the benefit of John the Baptist's instructions, and might have been influenced by a miracle to interpose his influence and authority for his protection. But it is very evident that Herod was utterly ignorant of the reasons for which miracles were appointed. Herod had listened to John as a preacher, whose office it was to preach the kingdom, and to baptize the nation, but not to perform miracles (**John x. 41**). With our Lord's personal ministry commenced the time of miracles, and they were wrought by him and his apostles, as proofs of the doctrine or fact which they preached. But, at the time we speak of, the personal ministry of our Lord was ended. The Jewish nation had rejected him, and he was now about to offer his body as a sacrifice for sin. Even during his active ministry our Lord had performed miracles only as proofs of his doctrine, or to relieve the sufferings of those who approached him with faith. It was impossible, therefore, that after his public ministry was closed, and the purpose of miracles was accomplished, he should perform a work to gratify the curi-

osity of a wicked prince, who had put to death his fore-runner.

The evangelists do not inform us what questions Herod put to him, but Luke says:

Luke xxiii. 9: "He questioned him *in many words*."

It has already been mentioned (Matt. xiv. 1, 2) that when he first heard of the fame of Jesus, he said to his servants, that Jesus was John the Baptist risen from the dead; and he undertook to account in that way for our Lord's miraculous powers. This is an instance of the power of conscience. It proves that Herod had a knowledge of the doctrine of the resurrection, and believed it. If this impression still continued on his mind, it is not improbable that Herod directed some of his questions to that point, in order to know whether he was really John under another name. If Pilate sent the accusation of the Jews, that he claimed to be the Messiah, it is probable he questioned him upon that subject also. Perhaps, too, some of Herod's questions were suggested by the accusations of the chief priests and scribes; for the evangelist informs us, that (Luke xxiii. 10)

It is remarkable, that while the Lord answered questions before the Jewish council, and before Pilate, before Herod he was perfectly silent. The effect of his silence upon Herod was not the same as we have noticed in the case of Pilate. Indeed, if we compare the conduct of Pilate, as far as we have gone, with that of Herod, the advantage is in favor of the former. Pilate had not derided him, and he evidently wished to release him. But Herod and his minions indulged in unfeeling mockery, in spite of the calm and heavenly dignity of the Lord Jesus.

Luke xxiii. 11 : "He, with his men of war (that is, his military suite which attended him to Jerusalem), set him at naught, and mocked him, and arrayed him in a gorgeous robe (probably of a purple color, as a scoff at his kingly dignity), and sent him (back thus attired) to Pilate."

Why Herod sent him back, we are not informed. Some have surmised, that it was because he found on inquiry, that Jesus was not born within his province, but at Bethlehem, within the jurisdiction of Pilate. It is plain, however, that Herod, for some reason, declined to take jurisdiction of the cause; and, although he cruelly derided him, yet he did not condemn him. Such conduct in a case of the humblest of Herod's subjects, was utterly unworthy of the dignity of the lowest magistrate, and much more so of a prince or governor. The conduct of Herod shows that he was devoid of compassion, as well as of the sentiments becoming his station. Herod, by clothing him in a scarlet robe, intended to intimate that his claims to royalty were vain and chimerical, and with the same motive Pilate may have composed the inscription he put over the cross. But both Herod and Pilate in this way rendered a public testimony to his true character, without intending to do so.

This union of these two men with the people whom they represented, is noticed in Acts iv. 25, 27, as a fulfilment of the second Psalm. "Why did the heathen rage, and the people imagine a vain thing?" . . . "For of a truth, against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatsoever thy hand and thy counsel determined before to be done." Their union in this work extinguished the enmity which

had previously existed between them, for Luke adds, that (Luke xxiii. 12) "the same day Pilate and Herod were made friends together, for before they were at enmity."

He does not tell us what was the cause of their enmity, but only the fact. It is true that Pilate had treated some Galileans who were subjects of Herod, with great barbarity, and this may have been the cause. Yet the cause, whatever it may have been, was considered of inferior moment to the compliment Pilate had paid to Herod, in transmitting the Lord Jesus to his jurisdiction, upon being informed that he was a Galilean.

We shall resume the subject in the next number.

PHILO.

ART. VIII.—THE PARABLES OF THE NEW TESTAMENT.

XXIII.—THE FRUITLESS FIG-TREE.

them: think ye that they were transgressors, beyond all the men who dwell at Jerusalem? No, I tell you; but unless ye repent, ye all shall in like manner perish."

The infliction of death on the persons whom Pilate had slain, and the desecration of their sacrifices by the mixture with them of their own blood, impressed the Galileans who reported the transaction to Christ, with the belief that their perishing so wretchedly was the consequence of great and peculiar crimes. They regarded the pollution of their sacrifices by their own blood as a proof not only that they were rejected of God, but that the offerers were special objects of his wrath; else their offerings would have been protected from such a sacrilege and been accepted of God. It was to correct this false notion that such a dreadful death and such a destruction as theirs who perished at Siloam, were proofs of as extraordinary crimes; and thence that exemption from overwhelming calamities indicates freedom from great offences and acceptableness to God,—that Christ spoke the parable, in which he shows that the aim of the providence of God over the Israelites was, to determine by trial whether they would yield the obedience to him which was his due; and that if they did not, they would be swept away by avenging inflictions.

The exemplification of the principle on which God conducted his providence over the Israelites, is drawn from the conduct of the owner of the vineyard towards a fig-tree which he had planted in it. The fig-tree was planted and reared, for the sake of the fruit it was expected to bear. It was placed in a rich soil and in a favorable condition for its growth, and had received all the culture that was needful to render it a fruitful tree; yet three years had passed after it had reached the age at which it should have begun to yield figs, and not one had grown on it. This was regarded by the owner as a proof that it would continue fruitless and had better be cut down, that the ground might be appropriated to something else. At the recommendation, however, of the vine-dresser, it was spared through another year, that additional means might be employed to make it bear; but with the understanding, that if it continued fruitless another season, it should then be cut down.

The doctrine of the parable, which, though uttered with

a special reference to the Jews of Christ's time, is true of all men—thus is

1. That the great aim of God's providence over them is, to determine, by experiment, whether they will yield him the service he requires:—the awe, love, subjection, trust, and praise he demands in his word.

2. He places them in eminently favorable conditions for rendering him that service, and employs the most appropriate means to prompt them to it.

3. He often spares them for a season after they have given decisive proofs of their indisposition to serve him; in order that still more powerful means may be used to excite them to yield him their homage.

4. That they are not cut off while this experiment is in progress, is no proof or indication that they are not great offenders and obnoxious to his avenging judgments.

5. If after a full experiment of their hearts, they continue in alienation and disobedience, they will infallibly be overtaken by his avenging arm, and consigned to destruction.

The lessons which the parable teaches, are—

XXIV.—THE GREAT SUPPER.

Luke xiv. 15-24.

“And one of them that sat at meat with him, said unto him, Blessed is he who eats bread in the kingdom of God. And he said to him, A certain man made a great supper, and invited many. And he sent his servant at the hour of the supper to say to those who were called, Come, for all things are now ready. And they all began with one voice to make excuse. The first said to him, I have bought a field, and I have need to go and see it; I pray thee, have me excused. And another said, I have bought five yoke of oxen, and I go to test them; I pray thee, have me excused. And another said, I have married a wife, and for that I cannot come. And the servant returned and told his master these excuses. Then the master of the house was angry, and said to his servant—Go quickly out into the broad streets and lanes of the city, and bring hither the poor and the maimed, and the halt and the blind. And the servant said, Lord, it is done as thou hast commanded; and yet, there is room. And the Lord said to the servant, Go out into the highways and hedges, and compel to come, that my house may be filled. For I say unto you; that none of those men who were bidden, shall taste of my supper.”

This parable was designed to exemplify the propriety of the directions Christ had immediately before given to the Pharisee, who was entertaining him, respecting the persons whom he should invite when he made a feast. After directing those who were bidden to feasts, to take, on entering the house, the lowest seats, and leave it to the host to invite them to a more honorable place, he said also to him that bade him, “When thou makest a dinner or supper, call not thy friends, nor thy brothers, nor thy relations, nor thy rich neighbors, lest they also invite thee in return, and a recompense be made thee. But when thou makest a banquet, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they have not the means of repaying thee. For there shall be a recompense to thee at the resurrection of the righteous.” And on the utterance of this, one of the guests said, “Blessed is he who eats

bread in the kingdom of God;" implying that if feasting the poor, instead of the rich, was to be rewarded at the resurrection of the righteous, it was to issue in the highest happiness which men can attain. Christ then exemplifies the truth of his direction respecting the guests who should be invited to a feast, by showing by the parable, that the rich have so many cares and so many other pleasures, that it is often an inconvenience and a task to attend a banquet; and that if guests are to be found to whom a rich entertainment will be welcome and a good, they must be taken from the poor, the infirm, and the helpless, who are too destitute to make any recompense. In that direction he proceeded on it as a truth, which the Pharisee should understand and acknowledge, that in preparing a feast, his aim should be to make a wise and benevolent appropriation of his wealth; not to gratify a love of ostentation, to draw on himself the applause of those whom he entertained, nor to secure to himself an invitation to their banquets; but to do good with the affluence with which God had intrusted him, to supply the wants of the poor and infirm, to whom a banquet

He, therefore, instead of losing their labor, must make trial of them, that he might see to what service they were best adapted. It was a disfavor, not a benefit to him, to be called away from the needful care of his large property, to spend a day in feasting at a neighbor's. The third had married a wife, and for that reason could not come. It would be a breach of propriety. He was to celebrate his nuptials by a feast at his own house; not attend an ordinary feast given by another. He was to discharge the duties of a bridegroom, not desert his bride and wedding guests, to become the guest of a neighbor. The invitation was to him an insult, instead of an honor. And so of the others. Their wealth, the necessary care of their property, their possession at home of ample means of enjoyment, made it an inconvenience, a disfavor, and, in some cases, an offence against decorum to attend a feast by a rich relative or acquaintance. The host was obliged, therefore, to go into a wholly different sphere to find guests to whom it would be an act of kindness to give a feast; and he found enough such among the poor, the maimed, the decrepid, and the blind, to consume the luxuries which he had unwisely prepared for the entertainment of the rich.

The lessons taught by the parable are:—

1. The rich are not to appropriate their wealth to luxurious entertainments of the prosperous and happy, for the purpose either of display, or securing admission to similar entertainments given by others. Such appropriations of property are purely selfish. If they would rise into the sphere of virtue and religion; if they would employ the wealth they give away, in such a manner as to secure the blessing of God, they must devote it to the supply of the necessitous, and the relief of the suffering.

2. There are always numbers in their vicinity, of the poor and miserable, who are worthy of assistance, and to whom their bounty will prove a blessing. God has everywhere placed the poor in contact with the rich, that they may have a sphere for the exercise of benevolent affections; and that direct and powerful appeals to their sympathy and generosity may be made by the presence and sight of poverty, decrepitude, and suffering.

3. Their bounty is not to be casual merely, but of fore-

thought and by a preparation and adaptation, like a feast; to the conditions of those who receive it.

4. What significance a wise and generous kindness to the poor and helpless possesses in the eye of God, that he is at the resurrection of the just to reward those who exercise it, with crowns and sceptres in his eternal kingdom!

ART. IX.—THE PROPHECIES OF DANIEL AND THE REVELATION OF ST. JOHN, viewed in their Mutual Relation; with an Exposition of the Principal Passages. By CARL AUGUST AUBERLEN, Dr. Phil., Licentiate and Professor Extraordinarius of Theology in Basil. With an Appendix by M. Fr. Roos. Translated by the Rev. ADOLPH SAPHIR. Edinburgh: F. T. Clark. Philadelphia: Smith and English. 1856.

The most valuable of these works with which we have met, is the volume of M. Auberlen, the title of which we have given at the head of this article. It is not, indeed, without serious defects. He gives no clear statement of the principles on which symbols are employed; makes no reference to the two classes of which they consist—those that are employed on the ground of a general correspondence, and those that are used on the ground of a likeness of nature; and presents no specific rules for their interpretation. He falls into some important errors also, such as regarding the seven heads of the beast, Rev. xiii. i., as symbols of "the seven universal monarchies," Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the Germano-Sclavonic kingdom; the little horn that sprang out of one of the horns of the goat, Dan. viii. 8-12, as denoting Antiochus Epiphanes; the woman, Rev. xii. 1, and the woman, Rev. xvii. 3-5, as the same; in the first form symbolizing the pure church, and in the last representing that church apostatized. He holds, however, to the great truth, that the wild beast of four heads and ten horns in its last form, represents the civil or world powers, as he denominates them, that are associated with the apostate church, and arrayed against the kingdom of Christ; and that Babylon symbolizes the worldly, corrupt, and apostate church, and especially that which is allied to the state. He maintains that the contest between these corrupt and hostile powers and the true worshippers is to continue to the close of the present dispensation; that Christ is then to come in power, to destroy those antagonists of his people and kingdom, and establish his throne on the earth; and that then the holy dead are to be raised, the nations converted, the Israelites restored, and the world become a paradise of holiness and bliss, and continue such through a vast series of ages.

It is not our purpose, however, to enter into a general criticism of his volume. We prefer rather to present a series of extracts, which will enable our readers to see the mode in which he views and treats the general subject, and the clearness and force with which he expresses himself on many of the points in which he essentially agrees with us.

The following is his general view of the prophecies of Daniel :—

"The first part, embracing chapters ii.-vii., represents the development of the powers of the world, viewed from a world historical point. The second (chap. viii.-xii.) shows us the development of the powers of the world, in their relation to Israel, especially in that future near the prophet's own age, and which preceded the coming of Christ in the flesh, foretold in the ninth chapter. This division of the book is of great importance to a right understanding of it. If we were to judge from our present point of view, from which we can see only a partial fulfilment of the prophecies, we might be inclined to think that a full disclosure of the future was required only for the period preceding the advent of our Lord, since divine revelation was then to burst forth in new brightness. But, in the first place, it is a general characteristic of prophecy to look forward to the last days of complete fulfilment, since it is impossible to understand the individual facts in the organic history of salvation, except in their connection with the whole,—to understand them in their course, without regard to their final goal. Secondly, it must be borne in mind, that Israel, according to the words of the prophet, looked forward to the Messianic time, expecting not only what was realized at the first coming of Christ, but also the visible restoration of the kingdom, which even now we, too, are still

of the people of God. Thus he signified that, in the one place, it was the history of the powers of the world; in the other, the history awaiting the people of God, which formed the centre of his prophecy. This not only accounts, simply and naturally, for the change of language, but it also strongly corroborates our division, and, consequently, our general view of the book."

He then gives the following analysis of chapter ii.—

"The chief subject of the first part is, as we have already stated, the four world-monarchies, which, having succeeded each other, finally ushered in the kingdom of God. This subject is presented to us in two visions, one of which opens (chap. ii.), the other closes (chap. vii.) the first part.

"It is important and characteristic, that the person who first beholds, in a dream, the entire future development of the kingdom of the world, is not the prophet Daniel (though he afterwards interprets the dream), but the world's ruler, Nebuchadnezzar. It was from the first of its representatives, who had conquered the Theocracy, that the world-power was to learn its own destiny, and that it would in its turn be subdued, and subdued for ever by the kingdom of God."

"Yet, it is worthy of remark, that the heathen prince only received the dream, but is unable to understand it, either of himself, or by the assistance of his wise men. On the contrary, the dream but perplexes and torments him, and he cannot obtain tranquillity or clearness, until an enlightened Israelite offers him the key of interpretation."

"But, to come to particulars. God caused the world-power, viewed in its totality, to appear to Nebuchadnezzar, under the figure of a colossal human form, whose head of gold represents the Babylonian, whose breast and arms of silver the Medo-Persian, whose body and loins of brass the Greco-Macedonian, whose legs of iron, and feet, partly iron and partly clay, the Roman empire, with its Germano-Slavonic offshoots. In accordance with the general plan of the prophecy, those kingdoms only are mentioned which stand in some relation to the kingdom of God; but of these none is left out. 'The establishment of the kingdom of God is the end of His government of the world. The kingdom of God is the invisible power by which the kingdoms of the world are smitten and crushed down. The duration, importance, and dignity of those kingdoms are fixed by their nearer or remoter connection with the

kingdom of God. It would be utterly valueless to know beforehand the fate and history of all the kingdoms of the earth, which bear either a very distant or no relation whatever to the kingdom of God. For whatever history they may have, it is insignificant, since it exerts but a slight influence, or none at all, in delaying or advancing the last and final development of things, the crushing of the kingdoms of the world by the kingdom of God.'

"The entire image which Nebuchadnezzar saw, was broken in pieces by a stone, which, springing out from a mountain cliff, without the aid of human hands, increased till it became a great mountain, filling the whole earth, and typified the kingdom of God.

"The simple description of the last scene is of such divine grandeur, that one feels it is no human thought, but a revelation from the sanctuary of heaven. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (v. 34). Where, among all the poets and historians of antiquity and modern times, is there a passage which, for simplicity and majesty, can be compared with these words? Even prophecy, in

—Son of Man—with reference to Dan. vii., so we can trace to our passage his fundamental ideas on the relation of the kingdom of heaven to the world, and see an express allusion to it in Matt. xxii. 44, "On whomsoever this stone shall fall, it shall grind him to powder."

He next presents an analysis of chapter vii.—

"In the seventh chapter, Daniel receives a revelation on the same subject. The outward political history had been shown in general features to the worldly ruler; for by his position he was peculiarly and almost exclusively fitted to receive a revelation of this kind. But the prophet obtains more minute disclosures, especially on the spiritual and religious character of the powers of the world, and such as were best adapted to his position and his receptivity.

"This difference of character in the revelation easily explains the difference of images. While in the second chapter they are taken from the sphere of the inanimate, which has only an external side, they are chosen, in the seventh chapter, from the sphere of the animate. Further, as Nebuchadnezzar saw things only from without, the world-power appeared to him in its glory as a splendid human figure, and the kingdom of God in its humility as a stone; at first he beheld the world-power more glorious than the kingdom of God. Daniel, on the other hand, to whom it was given to penetrate further into the inner essence of things, saw that the kingdoms of the world, notwithstanding their defiant power, are of a nature animal and lower than human, that their minds are estranged from and even opposed to God, and that only in the kingdom of God is the true dignity of humanity revealed; and, accordingly, the kingdom of God appears to him from the outset, and in the very selection of images, superior to the kingdom of this world. For though the beasts excel man in physical brute force, and though measured by this standard he appears but a frail mortal, yet he has essential spiritual power. The colossal figure that Nebuchadnezzar beheld, represents mankind in its own strength and greatness; but, however splendid, it presents only the outward appearance of a man. But Daniel, regarding mankind in its spiritual condition, saw humanity through its alienation from God, degraded to the level of reasonless animals enslaved by the dark powers of nature. It is only in the kingdom of God that man gains his humanity and destiny; it is only from on high that the living perfect Son of Man can come.

"Passages like the eighth Psalm, taken in connection with the history of creation (Gen. i. 26-28), which forms their basis, show how vividly the Israelites were possessed with the consciousness of

the superior dignity of our nature, and especially over the animal world, given to man by his covenant relation to God. And, as a counterpart to this, men are viewed as becoming like the irrational beasts whenever they do not come to God and take heed to His ways (Ps. lxxiii. 22; xxxii. 9; xlix. 21). Humanity is impossible without divinity; it sinks down to bestiality. For this reason we find the obstinate heathen nations represented as beasts, even before Daniel's time (Ps. lxxviii. 31); the Egyptian monarch is called the great dragon that lieth in the midst of his rivers (Ezek. xxix. 3; xxxii. 2), the lion among the heathen; comp. also Isa. xxvii. 1; li. 9."

The reason, however, that powerful, passionate, and bloody animals are employed to represent the rulers of the great nations, is not, we take it, that men generally are degraded and bestial in their passions; but that there is a striking analogy between the conduct of the powerful, ferocious, and bloody animals that are used as representatives towards the other animals which they devour, and the conduct of the great monarchs of the nations who make war on their

God, after judgment has been pronounced on the powers of the world, appears in the shape of the Son of Man, who comes from above on the clouds of heaven, while the beasts rise out of the depths of the sea (John viii. 23).

"If we look now at the monarchies separately, we observe that the second and third are briefly passed over, since they had to be described at length in the second part of the book. Nor was it necessary to say much about the first, for it was contemporary with the prophet, and a bare mention of its existence, such as he gives ii. 37, 38, was sufficient. The chief emphasis, therefore, falls on the fourth. But there is another and still deeper cause for this, which we must seek in the nature of prophecy itself. For it is a general and characteristic feature of biblical prophecy, that it puts into the clearest light those phases in which the essence of things is revealed, in which their true and innermost nature comes into fullest manifestation. Prophecy dwells chiefly on the *end* of the powers and factors about which revelations are given, because it is there that a long-preceding development reaches its consummation, and for the first time unfolds its true nature. This is especially applicable to our seventh chapter, which purports to reveal the innermost nature of the world-power, and in which, therefore, most emphasis is laid upon the fourth kingdom (ver. 7, 8, 11, 19-26). For it is in the fearful shape of the last beast, that the world-power will fully manifest that its whole nature is opposed to God, and we are prepared for this climax by the order in which the metals are mentioned in the second chapter, where they are successively of a baser nature. But as the interest which attaches to the four monarchies is led rapidly over the first three to centre in the last, so, for the same reason, in considering the last we are led to its final shape. In accordance with the whole character of this revelation, the second chapter treated of the historical and political development to take place within the fourth monarchy, for we find two periods distinctly marked,—the iron, and that of iron and clay. The last development of this kingdom had not as yet become an object of special attention, but was merely indicated by the ten toes. In the seventh chapter, however, where the central point is the religious element and not the political, we do not find that feature particularly mentioned which was pictured in the second chapter, by the distinction between iron and clay; but the description hastens on to the representation of the ten horns (in which we recognise at the first glance the ten toes of the second chapter), and it introduces them merely to show how an eleventh has sprung up in their midst, a king in whom the full haughty hatred and

rebellion of the world against God, His people, and His service, finds its representative. In the seventh chapter the distinction between iron and clay is omitted; in the second chapter there is no mention of this last antichristian ruler of the world. In this description of the last monarchy, the distinct and individual character of the two visions is most clearly manifested in the peculiar features to which each of them gives prominence.

"The essential nature of the kingdom of the world appears concentrated in the fourth kingdom; the nature of the fourth kingdom, in like manner, in its last worldly ruler. Thus it is only at the end that the peculiar character of the world-power, the mystery of iniquity, is unveiled, and we recognise in the eleventh horn no other than he whom Paul calls "the man of sin," and "the son of perdition" (2 Thess. ii.). Here, for the first time in the development of revelation, the idea of Antichrist is clearly unfolded, because, here for the first time the entire course of the development of the godless and God-opposing world is clearly surveyed down even to its very end. It is worthy of notice, moreover, how we are led in the descriptions of Daniel, to see in this man the complete evolution of the evil principle introduced by the fall. When his characteristic marks are mentioned (ver. 8, 20), eyes like the eyes of a man—

themselves mentioned in the vision (ver. 21) ; if they are introduced in person, they cannot also be represented by the Son of Man. We must take the expression Son of Man, therefore, to designate the Messiah. In this particular, also, the idea Son of Man corresponds to that other : Servant of Jehovah, of which we shall presently have occasion to speak.

"It is quite in keeping with the universal horizon of Daniel's prophecy, that Messiah is not designated as the Son of David, but, in general, as the Son of Man ; no more as King of Israel only, but as King of the world. The prophetic horizon has returned to its original extent, as it was in the Protevangel in Paradise. There, as now again here, all mankind—humanity—was within the field of prophecy. As we have already seen in the image of Antichrist, the final development and consummation of the principle of evil is shown, as in Gen. iii. ; and likewise, the Son of Man here corresponds to the seed of the woman there, and as it is promised of that seed that it shall bruise the serpent's head, destroy the evil principle, so the Son of Man appears here as the victor over that cosmical power which is opposed to God, and embodied in the beast. In the former prophecy, the seed of the serpent and the seed of the woman ; in the latter, the beast and the Son of Man, are parallel antitheses. The connection of these two passages is more explicitly pointed out in the Apocalypse."

"But it now remains for us to view the picture of the Messiah presented by Daniel, in its relation to the prophecy which immediately precedes it. From the view we have already given of the history of Israel, it will appear to the careful reader that, in the development of the Old Testament Theocracy, the Babylonian captivity is the exact counterpart to the epoch of David. This one epoch is the culminating point of the glorious exaltation of the people of the covenant, the other of their deepest humiliation. Hence the types with which the kingdom of David has furnished Messianic prophecy, disappeared at the time of the exile, which substituted others in their place. These types are twofold, as would be expected from the nature of the case. On the one hand, the sufferings of the people are reflected in the picture of the suffering Messiah ; and this is the basis of the prophecy of the servant of Jehovah, which Isaiah beheld in his visions (xl.—lxvi.). To this class, also, the ninth chapter of our book belongs. On the other hand, in this very time of suffering, the truth that in the kingdom of God the Cross is the only way to glory, shines forth more brightly than ever before, and there is a lively hope that after "the scattering of the power of the holy people" is accomplished.

(Dan. xii. 7), the kingdom of God will be set up among men with a power and extensiveness previously unknown. This is the prophetic vision of the Son of Man (Dan. vii.). All these expressions are equally significant. *Servant of God* denotes zealous and patient obedience to God; *Son of Man* refers to the ground on which man is to obtain again that original destiny and dignity as head of creation, which was conferred upon him (Gen. i. 26-28). Both designations of the Messiah have taken the place of the Davidic type. The Messiah is no longer represented as the Theocratic King coming to the covenant people, but He appears a centre of unity both for the covenant people and the Gentile world. We see here a similar progress to that which took place in the times of the apostles from Judaism to Christianity. It will be easily seen that this progress is intimately connected with the historical position of the people during the captivity. Even in the picture of the Messiah during the Davidic period, the two sides of suffering and victory begin to appear prominently. The Messianic psalms are divided into psalms of humiliation and of triumph. And what we here see in this germ, we afterwards see fully developed at the time of the captivity. On the one side the atoning power of Messiah's sufferings is disclosed (Isa. liii., and Dan. ix.); on the other there is

Asiatic world movements. But, like Melchisedek, he is endowed with the knowledge of the true God, and he is at the same time gifted with extraordinary prophetic power. All these features reappear in the person of Daniel, and the same historical and personal situation forms a substratum for similar prophetic phenomena; with the natural difference that in Balaam we find only the germ and the rude outlines of what is spread before our eyes by Daniel in grand and finished pictures. Israel in conflict with the heathen world is the point round which the prophecies of both centre. Standing beside Balak on the summit of Mount Peor, Balaam looks down on the Israelitish camp (Num. xxiii. 28; xxiv. 2); he sees, by the Spirit which came upon him, a kingdom rising from this blessed nation which lies before him like a couching lion, a kingdom which shall 'eat up the nations' (xxiv. 7, 9), 'smite the corners of Moab,' conquer Edom, take Amalek for a possession, waste the Kenites (ver. 17-22). Israel shall triumph over the surrounding heathen. But Balaam has recognised the significance of Israel for the heathen world, and his spiritual vision reaches into remoter epochs (xxiii. 8-10; xxiv. 8, 9). He sees the mightier world-powers of the future, of the East (Asshur, ver. 22, 23), as well as of the West (Chittim, ver. 24). Nothing can stand before them. Eber, and with Eber Israel, shall be afflicted of them. 'Thus the eye of Balaam was opened to penetrate even into that depth of the future in which the people of Jehovah would be subjected and given over to the powers of the world.' Nor does even this limit bound the horizon of his vision. He sees also the end of these mighty world-powers. Ships from Chittim must afflict Asshur; the West must afflict the East; nor can the Western power itself escape its destined ruin. The prophecy of the heathen seer tragically closes with this glance at the wreck of all heathen power. He is not permitted even to predict clearly that Israel shall survive all the revolutions of the powers of the world, though this is plainly implied in the prophecy he had to utter before in ver. 8 and 9. Have we not here the basis and outline of the prophecies of Daniel? The powers which Balaam designated by the ancient names of Asshur and Chittim (Gen. x. 11; xxii. 4), Daniel, the contemporary of Nebuchadnezzar and Cyrus, sees in the two Eastern and the two Western kingdoms, Babylon and Medo-Persia, Greece and Rome; and he sees also before and after them, this Israel, 'the people that dwell apart, and whom God hath not cursed.' If the opened eyes of Balaam pierced so far into the future, how much farther the prophetic glance of a Daniel.

"We are thus led to see, in Daniel, not only a further development

of the Messianic prophecies as they existed in the centuries immediately preceding him, but also a connection between him and times much more remote. What Balaam saw of the powers of the world, and their relation to Israel, in the commencement of the holy national history, found its consummation in the disclosures vouchsafed to Daniel; and in the revelations of Daniel concerning Christ and the Antichrist is consummated the prophecy which God himself had spoken at the commencement of the history of the human race concerning the seed of the serpent and the seed of the woman. We regard this relation in which Daniel stands to his predecessors as a strong internal evidence of the genuineness of the book; an external evidence, quite as strong, is afforded by his successor, Zechariah, who, soon after the time of Daniel, clearly presupposes a knowledge of the contents and details of Daniel's prophecies about the powers of the world. For *Hofmann* has conclusively proven, and *Baumgarten* has more fully elaborated his view, that the four horns and carpenters, as well as the four chariots of Zechariah's vision (Zech. i. 18-21; vi. 1-8), refer to the four world monarchies of Daniel. It is only in the light of this connection that the prophecy concerning Javan or Greece (Zech. ix. 13, etc.) can be properly understood."

nium, from the captivity till Christ and the destruction of Jerusalem by the Romans. And, in like manner, the Apocalypse of John was given to the saints of the new covenant, as a guiding star, to lead them on their pilgrim's journey through the world, from the first coming of Christ, or rather from the destruction of Jerusalem till His second coming, when He shall establish the kingdom of glory (com. Tit. ii. 11-13; Rev. i. 7; xxii. 17, 20). The last days indeed form also the subject of Daniel's visions (chap. ii. and vii.), and therefore we must necessarily expect an intimate connection between these chapters and the Apocalypse. But, while Daniel writes for Jews, and from the Old Testament stand-point, John, standing on New Testament ground, writes for Gentile Christians, a difference, rich in consequences, as we shall afterwards have occasion to see.

"Such being the object for which the Apocalyptic books were given, it will easily be seen why there is, strictly speaking, only one Apocalypse in each Testament, though there are many prophets in the Old, and many prophetic disclosures in the New. There are two great periods of revelation, that of the Old, and that of the New Testament. And each of these is followed by a period without revelation; that which succeeded the exile, and that which succeeded the apostles (the Church-historical period). The Apocalyptic books are the two lights which shine out of the former periods into the latter. And hence, each Apocalypse is among the latest works of its respective canon; it is written at a time when revelation, about to lapse into silence, gathers once more its whole strength into a final effort. We are taught this by the very name Apocalyptic. It is an ἀποκάλυψις (Rev. i. 1), a revelation in a peculiar emphatic sense, needed for the times without revelation; a guiding-star in the times of the Gentiles.

"There are two other features which must be viewed in this connection. Whilst our books stand isolated in the canon, they have found the more apocryphal imitations; *e. g.*, the Jewish and Christian Sybillines, the book Henoch, the fourth book of Ezra, the Anabatikon of Isaiah, etc. It is not to be wondered at that the times without revelation, but which bore, nevertheless, the fresh impress of revelation, should, in their desire of imitation, choose, with especial partiality, that portion of sacred literature of which they themselves formed the subject, and this the more, that they found here the most concentrated and wonderful form of that supernatural revelation whose loss they so painfully felt. The other phenomenon may be as easily explained. In a later period which, separated from revelation by length of time, no longer

possesses a lively and inward understanding of it, criticism chiefly attacks the Apocalyptic books just because they are the most wonderful products of the Spirit of revelation. For, as the critical misunderstanding of revelation consists chiefly in this, that the boundary-line between the canonical and the apocryphal is destroyed, and revealed history degraded to the level of profane history, so we will find this true of the special case of the apocryphal books, and the want of a spiritual (pneumatic) understanding of the canonical Apocalypses will manifest itself chiefly in the loss of the power of discriminating them from the apocryphal, and in the rude effacement of the sacred and well-defined line of demarcation which separates divine inspiration from human invention. And this is what happened in the modern times. Nor can we be astonished to meet such a method on apocalyptic ground, more than elsewhere, a method which must, in all strictness, be designated as unhistorical and uncritical, because it is incapable of viewing the historic forms in their individual and well-defined character, and, therefore, confuses them without reasonable discrimination.

“It is not without significance that the Revelation of John closes the New Testament. Such books are written only for those who have apprehended by faith, and spiritual understanding, the sum

affliction will reach its highest point in the last troublous time. It is for this period and its precursors, that the Apocalyptic books were given; it is then only that the seals will be fully unloosed, and the veil fully removed. And though the prophecy of John was not to be sealed like that of Daniel, since it was given in the New Testament time, and, as may be said, in the beginning of the last days, yet, notwithstanding, it guards with the greater emphasis against every misconception, and repeatedly asserts, that patience, and faith, and a mind that hath wisdom, are needful in him who would understand it (Dan. viii. 26; xii. 4, 9; Rev. xxii. 10, 18; xiii. 10, 18; xiv. 12; xvii. 9). We must, therefore, expect that but a very imperfect appreciation of the book can be obtained in ordinary times, and by the application of ordinary means, and that those who are careless about considering the fundamental laws, and fulfilling the fundamental conditions which these books afford for their own interpretation, must necessarily abuse the gift thus vouchsafed to the Church.

“From the position and office of the Apocalyptic writings, we will be able to understand the peculiar characteristic differences between their prophecies and those of other prophets. It is not necessary that, in the times of living revelation, when one prophet is succeeded by another, and one apostle's doctrines complemented by another, so much should be condensed into one book. But the Apocalyptic books, in order to fulfil their proper object, and to throw prophetic light on the relation between the world and the kingdom of God for the benefit of the times that are destitute of immediate revelation, must both give a general view of the whole and enter into detailed description. And this can be effected only when God, who rules the whole course of the world's history, grants more special disclosures of the future than are usual in prophecy.

“The first-mentioned peculiarity of the Apocalyptic books, viz., the universal character of their survey, appears in the fact that they are *resumés*, divine *compendia* of the entire body of prophecy contained in their respective Testaments. In the revelation of John, we find the scattered fragments of eschatological disclosures which occur in the discourses of our Lord and the writings of His apostles, gathered together into an organic unity; so much so, that it is from it we learn to give the other separate passages their proper place in the development of the whole. It is in John, for instance, that a clear distinction is made between the coming of Christ to found His kingdom (of a thousand years) on earth, and His coming to judge the world; while the gospels and epistles contain many passages in which it may be doubtful to which they

refer, or whether both are viewed simultaneously. Here we must remark, however, that commentators have hitherto been guilty of much error and neglect on this point, because, not recognising the pre-eminence and significance of the idea of God's kingdom on earth as preceding the final consummation, an importance which it has in the teaching of Christ and His apostles, they have referred everything to the last judgment. In like manner, Daniel sums up all the essential data of Old Testament eschatology, *i.e.*, Messianic prophecy. And, as in the Revelation of John, the difference between the second coming of the Lord and the last judgment appears with unambiguous clearness, so our prophet is the first who draws a plain distinction between the first coming of the Messiah in the flesh and His second coming in glory. Nor is it merely the Messiah's coming, but also the course of the world's history up to the time of that coming, which is made the object of more minute revelation in the two Apocalyptic books; while the prophets and apostles view the world-power in its form at the time simultaneously with its final development, and so proclaim the Messianic time to be nigh at hand. What prophecy sees in one and the same perspective, the Apocalypses separate into its individual phases and periods. Thus, the four universal monarchies in Daniel are the

turn our attention to a characteristic difference which prevails between the Old Testament and the New Testament Apocalypse."

He presents the following contrast of the Apocalypses of the Old and the New Testament :—

"The people of God, under the Old Covenant, stood the more in need of special prophecy for the period without revelation, as they did not enjoy that consolation vouchsafed to us Christians in the clear views we have of the inheritance that fadeth not away, reserved for us in heaven; for then the power of death was not yet taken away, nor a personal entrance into the higher world of life and light yet opened to mankind. The Christian congregation, according to its central principle of life, is already transplanted into heavenly places, being taken out of this world. Its heart and treasure, conversation and citizenship, is in heaven with its transfigured Lord, and at the same time the cross of Christ has revealed the true divine light in which to view all the afflictions and temptations of this present time (Eph. ii. 6; Phil. iii. 20; Col. iii. 1-4; and especially 2 Cor. iv. 8-v. 8). In short, to those who are born of God, and are even now partakers of the eternal life, the relation of the present to the future, of the visible world to the invisible, is the reverse of that in which mankind before Christ, including even the Jews, viewed it. For Israel, also, was not yet raised above the elements of the world (*στοιχία τοῦ κόσμου*); the sanctuary of the Old Covenant was yet an earthly sanctuary (*ἄγιον κοσμηρίον*. Gal. iv. 3, 9; Heb. ix. 1). The eye of Israel could not (and it was ordered that it should not) be directed to the heavenly, but only to the earthly future; for it was upon earth that He should appear in whom all the preparations and the purposes of God for His people should find their fulfilment. The sum and substance of Old Testament prophecy, therefore, is the doctrine of the kingdom of God upon earth.

"But, if the heart of Israel was not yet in heaven, it stood the more in need of being armed against the temptations and assaults of the world; if, according to the purposes of God, its eye was to be directed to the earthly future, there was the more need that this future, until the appearance of Messiah on the earth, should be disclosed with particular minuteness. The minuteness with which the earthly destiny was foretold had to compensate for the absence of those views of the heavenly glory which prevails in the Old Testament. Thus, we find in Daniel, especially in the second part, which relates to the time immediately before and immediately after

Christ, prophecies of such unusual detail—much more minute than those of John, both as regards the historical facts and the chronological dates. As regards the historical point, we consider the revelation of the eleventh chapter concerning the Syro-Egyptian struggles, with their battles, conquests, marriages, etc., to be the most special prophecy in the Holy Scripture. Nor are the chronological details less wonderful of the time of Messiah (viii. 14; xii. 11, 12; ix. 24-27). The latter indicates the details for the entire period up till the fulfilment, even to the year.

“And here we must notice a further characteristic difference between the Apocalypse of the Old and of the New Testament. Daniel is commanded to seal his visions (viii. 26; xii. 4). John is commanded not to seal them (Rev. xxii. 10); and for this reason, that Daniel is told his prophecy refers to a distant time, and is, therefore, obscure for the future immediately approaching; while John, on the contrary, was informed that the visions he was beholding, were to be speedily fulfilled, that the time was at hand (Rev. i. 1, 3; xxii. 6). We must, therefore, look for some deep and holy reason, especially as Rev. xxii. 10 is manifestly a conscious and intentional contrast to Daniel. The difference is grounded in the different purposes of the two Apocalypses, and we will endeavor, at

day (2 Peter iii. 8, 9). The Gentile Church, for which John wrote his Revelation, needs the more to be impressed with the shortness of this period, as it is inclined, owing to its Gentile origin, to conform to the world and to forget the coming of the Lord. As the Church of the New Covenant, it is true, it excels that of the Old in that heaven is opened to it in the spirit; but in the flesh it is yet in the world, and doubly exposed to its temptations, because no longer outwardly separated from it. And, although, owing to its perfection in Christ, it does not require such special predictions as the Old Testament Church, yet, because of the imperfection still cleaving to it in the flesh, it stands in need of being reminded of the transitory character of this present world, and the near approach of the advent of the Lord, an admonition whereby it is comforted in the time of affliction, and roused to watchfulness in the time of slumber and worldliness. The Revelation points, on the one hand, to the coming of Christ as distant, for it shows the succession of the seven seals, trumpets, and vials; on the other hand, it proclaims, with upraised finger, 'Behold, I come quickly.' In this it but follows the example of the Saviour Himself, who distinctly said, that His second advent was a remote event, yet notwithstanding, and for that very reason, exhorted to watch and to wait (Matt. xxv. 6, 13, 19; Mark xiii. 32-37)."

We shall present another series of extracts in our next number.

ART. X.—A DESIGNATION AND EXPOSITION OF THE FIGURES OF ISAIAH, CHAPTER XXXV.

THE Prophet, in this chapter, first foretells the restoration of the earth from waste and sterility to beauty and fruitfulness, which is to take place immediately after the judgments on the nations, predicted in the preceding prophecy. He then commands that the tottering and faint-hearted of the Israelites should be encouraged by the assurance that God would come for their deliverance. He predicts changes he is to produce in them and in the natural world. Their blind eyes and deaf ears are to be opened, and the wildernesses and deserts around Palestine are to gush forth waters and shoot up a growth of verdure; and a highway

for his ransomed people is to be formed there, and they are to return to Zion in triumph, and their sorrows and griefs are to flee for ever away.

1, 2.—Metaphors in the use of rejoice: "The desert and waste shall rejoice, and the wilderness shall rejoice and blossom as the rose," v. 1. The desert and wilderness, it is said, by a metaphor, shall rejoice, to indicate that the fresh verdure and bloom with which they will be clothed, will wear an air of cheerfulness and joyfulness, like that of the human countenance when it is lighted up with gladness.

3. Comparison of the blossoming of the wilderness to the blossoming of the rose-bush, which is distinguished alike for the beauty and the profusion of its flowers. This comparison shows that the blossoming is to be a literal one, as in that figure the things compared are always those which the names literally denote.

4, 5. Metaphors in the use of rejoice, and see. "It shall blossom and rejoice: yea, there shall be joy and singing. The glory of Lebanon shall be given unto it; the

of Idumea, as foreshown in the preceding chapter. Commentators, indeed, very generally deny that this is the sense of the prediction, and maintain that the change of the desert and wilderness from desolation to luxuriance and beauty, is used by a figure to signify an analogous change in the condition of the church. But that is impossible, inasmuch as there is no figure by which the language in which the changes predicted of the desert and wilderness are expressed, can have such a meaning. The desert, waste, and wilderness, and their blossoming and rejoicing, and the gift of glory to them, are not used allegorically. It would involve the prophecy in hopeless unintelligibleness and contradiction to treat it as an allegory. In that figure all the representative agents, things, and acts denote other agents, things, and acts that differ from themselves. What, then, if the prediction were an allegory, would be the affection or act which rejoicing would represent? Who are the agents whom the hands that hang down, the feeble knees, and the faint-hearted would denote? Who would the ransomed of Jehovah who are to return to Zion with everlasting joy on their heads represent? And what would be the affections or things which sorrow and sighing, and their fleeing away, would signify? Any one who attempts to treat the agents, objects, changes, and acts of the prediction, as employed in that relation, as mere representatives, for the purpose of illustrating something else, will find it impossible. They are not then used by the allegory.

There are equal obstacles, also, to the supposition that they are used by the hypocatastasis, the only other figure in which things of one kind are used as representatives of things of another; as in that figure, the agent or cause of the act that is used as the representative, is the agent, also, of that which it is employed to represent: For example, were the prediction Jer. xxxi. 9, "I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble," used by that figure to denote that God will cause them to act uprightly, *he* still would be the cause of the event which their walking represents, as truly as he would if the prediction were without a figure, and were to have a literal fulfilment. To suppose, therefore, that the prediction, "The desert and waste shall rejoice; the wilderness

shall rejoice and blossom as the rose," is used by a hypocatastasis to denote events of a different nature, is still to suppose that the desert and wilderness are to be the agents and subjects of the events which their blossoming and rejoicing denote. If the blossoming and rejoicing, then, were used by the hypocatastasis as substitutes for other processes or events, they could not represent a change in the character or condition of the church or human beings in any relation; but would still signify processes of some kind of which the desert and wilderness are to be the agents and subjects.

It is clear, then, that these verses are not a prediction respecting the church. The fancy that the desert and wilderness, the blossoming and rejoicing, are mere representatives, is altogether groundless and against the most indisputable laws of language. The prophecy, is a prophecy simply of the renovation of the earth, which is to take place at the Redeemer's advent, and is included in the palingenesia, the new creation of the atmosphere and earth, and the restoration of all things to their primeval state, which are to signalize the commencement of his personal reign on the

a knowledge of the purposes he is executing, are to encourage the faint-hearted by the assurance that God will appear for them, destroy their enemies, and give them an everlasting deliverance. The command, "Behold your God," "his retribution is coming. He is coming and will save you," shows that God is to come in person and visibly : and that is indicated in all the predictions of his interposition to destroy his foes at their last great conflict with him. In Isaiah ii. it is said "his haughty enemies are to go into the clefts of the rocks, and into the tops of the ragged rocks for fear of Jehovah," and to escape "the glory of his majesty," which bespeaks his visible presence in overpowering splendor, and signals of vengeance. In Isaiah lxvi. it is foretold he is to "come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." In Zech. xiv. he is to come, and all his saints with him, and setting his feet on the Mount of Olives, cleave it asunder, and throwing his enemies into a tumult, destroy them with each other's swords and his avenging fires. And Rev. xix. he is exhibited as coming in visible glory with his heavenly armies, and casting the wild beast and false prophet alive into the lake of fire, and destroying their hosts by the sword of his mouth."

The prophet next predicts changes that are then to be wrought in the blind, deaf, and infirm of the Israelites, by which they, like the earth, will be freed from the curse brought on them by sin : "Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame leap as an hart, and the tongue of the dumb shall shout," ver. 5, 6. This is a prediction of a literal restoration of blind persons to sight, of the deaf to hearing, of the dumb to speech, and of the lame to activity. As the eyes, the ears, the tongue, and the lame, are the nominatives of the verbs, it is clear that the verbs are not used by a metaphor : first, because that which they affirm, is not incompatible with the nature of eyes, ears, tongues, and limbs, but is perfectly suitable to them, and what is requisite to their filling the several offices for which they were formed : whereas, a metaphor ascribes something to that to which it is applied, that is incompatible with its nature ; as when it is said of men, "all flesh is grass :" and next, because there is no me-

taphorical sense those verbs can have, that is adapted to the organs to which they are applied. The eyes of the blind are not capable of any opening but that by which they receive sight. They are not formed to discern abstract truths ; they are not the subjects of moral changes. Nor is there any analogous change which the unstopping of the ears can denote. The leaping of the lame and singing of the dumb, in like manner, can only signify leaping and singing. There is no analogous act, process, or change they can denote. It is clear also from the fact, that the eyes, the ears, the tongue, and the lame, are the nominatives of the verbs, that the acts denoted by the verbs are not used by the hypocatastasis as substitutes for a different kind of acts or events : for on the supposition that they were used by that figure, the eyes, the ears, the tongue, and the lame, would still be the subjects or agents of the respective effects or acts predicated of them, and the prediction would still relate only to the blind and deaf, the dumb and the lame. They would not become representative of other classes any more than though the verbs were used literally. And finally, the acts expressed by

rally ; and to suppose, therefore, that it is not used literally, is to suppose the prediction unintelligible and a mockery. The notion on which commentators so generally proceed, then, that the prediction is figurative, is wholly mistaken. There are no figures of speech by which it can be made to bear the representative sense they ascribe to it. It is a literal prediction of the gift of sight to the blind, hearing to the deaf, speech to the dumb, and exulting activity to the lame, and presents an exemplification of the changes that are to be wrought when the nations are to be healed by the leaves of the tree of life ; and when " the inhabitants of Zion shall not say, I am sick." Isaiah xxxiii. 24. But the curse in all its forms shall be removed ; " and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away." Rev. xxi. 4. xxii. 2.

The prophet next foreshows that one reason that the dumb are to sing and the lame leap with joy, is to be that the barren regions that lie at the south, the east, and the north of Palestine, are to be watered with springs and streams, and clothed with verdure, so that the exiles of Israel may pass them on their return to their national land, without exposure to the heat and thirst of the desert.

" Because waters shall burst forth in the wilderness, and streams in the desert. And the mirage shall become a pool, and the thirsty land springs of water, in the haunt of wolves, their lair, a place for reed and rush. And a highway shall be there, and a way, and it shall be called the way of holiness. The unclean shall not pass over it ; but it shall be for them, *the holy*. Travellers and fools shall not err therein. No lion shall be there ; nor shall any ravenous beast ascend it ; it shall not be found there : but the redeemed shall walk there," v. 6-9.

This is also throughout a literal prediction ; not the trace of a figure exists in it. The fancy that the change in the desert is a mere representative of a moral change in men, is precluded by the confusion and contradiction in which it involves the prophecy. If the desert is a representative of men, what is meant by the highway which is to be thrown up through the desert ? Is a highway to run through the bodies and minds of men ; and are wayfarers, fools, and the redeemed to walk in it ? To what place are they to travel

on that road? To ascribe such absurdities to the word of God is to debase and confound, not to interpret it.

8. Metonymy of head for face. "And the ransomed of Jehovah shall return and come to Zion with songs, and everlasting joy shall be on their head. They shall obtain joy and gladness, and sorrow and sighing shall flee away," v. 10. Head is probably put for face, so that the meaning is, that everlasting joy shall beam in their faces.

9. Metaphor in the use of flee. And that is in harmony with the beautiful metaphor by which sorrow and sighing are exhibited as fleeing away, as though the countenance and hearts of the ransomed Israelites were no longer suitable places for their residence.

The chapter is thus a simple and clear prediction of the renovation of the earth in the vicinity of Palestine; the restoration of the Israelites from some of the corporeal evils which sin has brought on the bodies of men; the visible interposition of God to take vengeance on their enemies, and deliver them from their power; the preparation of a

employed in stating and explaining the teachings of the Old Testament respecting the person and work of Christ, and the typical representatives of his mediation and its effects in the Mosaic ritual. It treats more fully, also, than any other part of the sacred volume of his deity, his incarnation, his death as the sacrifice for sin, his office as intercessor, the relation to him of the ancient sacrifices and rites of purification, the offering of his blood, and the implicit trust in him, and subjection to him, that are necessary in order to pardon. To give a just exposition of the Epistle, accordingly, requires not merely a thorough acquaintance with its language and much general theological culture, but an intimate knowledge of all that the Scriptures reveal in respect to Christ's person, offices, and work; a clear understanding of the principle on which his death is the means of redemption to men, and the nature of the salvation which he bestows. No one, it may justly be said, can grasp the great doctrines of his incarnation, death, and intercession; no one can discern the beauty and glory of the redemption he confers on his people, who is not taught of God, and has not a deep experience in his own faith, love, and joy of the power of Christ to renew and sanctify the heart; of the efficacy of his blood to cleanse from sin; and of the adequacy and beauty of his righteousness to justify and admit to the relations and the bliss of adoption as a child. These qualifications Dr. Sampson possessed in a large degree. He was an implicit believer in the divine origin and truth of the Bible; had gained by long, candid, and diligent study, much familiarity with its teachings, and was deeply imbued with its spirit; and these characteristics appear in the learning, the judgment, and the piety that mark this commentary. The leading rule by which he was guided in his exposition was, that the language of the Epistle, instead of being spiritualized, or allegorized, is to be interpreted by the ordinary laws of speech, and that its grammatical is its true and its only sense.

The Editor says justly, "Dr. Sampson's criticism is throughout characterized by this: *that it is founded on an accurate and honest application of grammatical principles.* His effort is to arrive at the author's meaning by a faithful but enlightened observance of those principles; and when it is thus reached, to accept it submissively, and seek to understand it just as the language of the sacred author gives it."—P. xii.

How indisputable and authoritative he regarded this law, and how entirely he rejected the spiritualization of the grammatical sense of the text which is so common with commentators, by treating it as the mere representative of a higher and mystical meaning, is seen from the following remarks in his Introductory Essay, on the im-

portance to the expositor of "correct principles of interpretation, and skill and judgment to apply them."

"The proper object of all language is to express the operations of the mind. Whether used by God or man, it is intended to communicate to others his thoughts, and feelings, and will; and of course is properly designed to be understood. For this end it is obviously necessary, that, as far as possible, it be used in the ordinary acceptance of its words and phrases. No system of interpretation therefore can, in general, be just, which does not aim to get at the meaning which the words fairly and legitimately convey, when construed according to the ordinary usages of language.

"These general remarks apply in full force to the Scriptures. They are professedly a revelation of the will of God to man. As such, they were intended not only for the learned; but for the common people. They demand no recondite system of rules, known only to the initiated, in order to be understood; their object is to make men, learned and unlearned, wise unto salvation, by communicating the saving truths of God, so that all who will may understand. For the accomplishment of this object, they must conform to the ordinary and legitimate usages of language. A revelation in unintelligible language is, in this regard, no revelation at

parabolic, or allegorical form, what, when interpreted by the ordinary laws and usages of language, it naturally and plainly means. It is in this sense that I would understand the famous maxim of the judicious Hooker :—‘ I hold for a most infallible rule in expositions of the sacred Scriptures, that where a literal construction will stand, the furthest from the letter is commonly the worst.’

“ What is commonly known, therefore, as the historico-grammatical system of interpretation is, we believe, the only just system, always allowing what the very nature of a revelation from God and the subject of which it speaks may fairly demand. In this last qualification, we only allow what, in strict accordance with the true nature of language, is allowed to all writings,—that they be interpreted according to themselves, and according to the nature of the subjects of which they treat.

“ Every period of the church has furnished abundant illustrations of the prime importance of the possession of correct principles of interpretation, by those who undertake to expound the Scriptures. Before the Reformation, first the allegorical, and then the dogmatical, prevailed. Since that period, a purer and more fruitful method of investigation has been vigorously prosecuted ; but often upon principles contrary to all sound and rational criticism, however pretending to both characteristics, and, of course, derogatory to the true dignity of the Scriptures as a revelation from God, and subversive of their true meaning. It is a common fault of all these systems, that they exalt the human and depress the divine. The dogmas of the church, the prolific fancies of exuberant minds, the pre-judgments of human reason, the dicta of human philosophy, the analogies of false religions and heathen mythologies, and the pretensions of modern science, have all prevailed to pervert the Scriptures, and to add to and abstract from them. It is thus, that even in Protestant churches, since the Reformation, we have had interpreters, who could expound the sacred Scriptures, manifestly controlled by the church symbols which they had embraced ; who could see in the histories and prophecies of the Scriptures, types and adumbrations of all the great political and ecclesiastical events of subsequent times ; who could treat as trivial all that was not, in the judgment of reason, directly conducive to the moral amendment of mankind ; who could add to the sacred narratives, or take from them, so much as was necessary to make them credible to their philosophy or conformable with it ; who could explain the doctrines of Christ and his apostles as mere accommodations to Jewish prejudices, and the opinions of the age in which they lived ; who could find in all that was miraculous and prophetic absolute impossibilities, except so far

as sheer jugglery or shrewd conjecture might attain ; who could resolve plain and sober history into sublime poetical and mythical epics ; in fine, who could everywhere subject the *supra-natural* to the *natural*, or the *rational*, thus reducing the whole of Revelation and of religion into the powerless abstractions of deism and pantheism : and where this could not be done, could groundlessly impugn the integrity of the text, or flatly deny the truth of the record.

“These astounding results we ascribe in part to the systems of interpretation adopted ; because, though in general they have proceeded from the subjective views and feelings of their authors, they have been adopted by acknowledged teachers of theology, and expounders of the Scriptures in different churches and universities of the world, but especially of Germany, and have been the guiding principles in the application of the critical apparatus employed to explain away what was offensive, and to elicit what was desired. It is gratifying to know, that there is a gradual return from these monstrous excesses, to more sober and correct views of the office of the interpreter of the sacred Scriptures. . . . The time is fully come when the church of Christ has need of men in this department, who thoroughly understand their business. The great enemy

MR. COXE is an enthusiastic admirer of England and its ancient institutions ; its monarchy, its aristocracy, its universities, its hierarchy, and its political and religious edifices that have been the scenes of memorable events ; and his volume is employed in a large measure in depicting the surprise, the gratification, the awe, or the delight, with which he was inspired by the objects which he visited, the spectacles which he beheld, and the distinguished personages he met. This character of his volume, however, does not impair, but rather increases its interest ; as in the record of the varying play of his emotions under the long procession of scenes and persons that passed before him, he presents a delineation of himself as well as of the objects and actors he professedly draws ; and exhibits in the portrait many agreeable traits,—quick sensibility, sprightliness of fancy, warm and generous affections, independence and candor of judgment. He visited a great number of places of curiosity, and was introduced to many persons of note in the political, literary, and religious world ; and his narrative is fresh and rapid, and his descriptions vivacious and graphic. The readers will find themselves well paid for the perusal of the work. If they now and then smile at the excessive admiration with which some antique object inspires him, and now and then at the mistaken judgment which he expresses, they will also share largely in the pleasures he felt, and derive from him much interesting and useful information.

3. PARTICULAR PROVIDENCE, in Distinction from General, Necessary to the Fulfilment of the Purposes and Promises of God : Illustrated by a Course of Lectures on the History of Joseph. By William R. Gordon, D.D., Pastor of the Reformed Dutch Church in Seventh Avenue, New York. Second Edition. New York : R. & R. Brinkerhoff. 1856.

THE theme of this volume is especially suited to the time, and is treated with copiousness and spirit. In the first lecture the doctrine of a Particular Providence is stated, and shown to be the doctrine of the Scriptures and of reason ; and various objections that are alleged against it by scepticism and false philosophy are answered. In the lectures that follow, it is exemplified from the history of Joseph, in which crimes of men and calamitous events of providence were overruled by God, and made in an unexpected manner to issue in eminent blessings, not only to him and his father's house, but to the people of Egypt, and the whole circle of surrounding nations. The great features of God's providential and moral government are

clearly set forth and vindicated by Dr. Gordon; the characters he depicts are drawn with discrimination and truth; and the great lessons that are taught by the doctrine and the history, are enforced with earnestness and power on the intellect and heart.

4. A MEMOIR OF ADELAIDE L. NEWTON, by the Rev. John Baillie, Minister of the Free Church, Scotland. New York: R. Carter & Brothers. 1856.

THIS volume presents a very pleasing portraiture of a young woman of fine intellect and ardent affections, early brought to the knowledge of Christ, and distinguished through her brief career for activity in his cause, severe trials, and advancement in the understanding of divine things, in faith, and in love. There is no class of books more useful to young and old than biographies that, like this, present a vivid picture of the religious life of one truly taught by the Spirit, sharply disciplined by suffering and sorrow, and raised to an intimate sense of union to God, lofty and transforming views of his character, clear apprehensions of the work of redemption, and vivid experiences of his quickening power, his love in revealing himself and imparting assurances of his mercy, and his faithfulness in

in the great war he is waging against God, no one can doubt. But is his the power by which it has been brought into existence? If not, what is its source? And finally, are the phenomena that are said to attend and attest it genuine, and the work, as is said, of a supernatural cause? Of this last, which is the fundamental point in the system, we have seen no adequate evidence. It is admitted by even the spiritualists themselves, that a large share of the supposed communications by the spirits are wholly deceptive and false. We have seen no proof that the fancy of a supernatural communication itself is not equally groundless; and that the whole of the phenomena, such as the movement of material bodies, sounds, impulses, agitations, contortions, are not the work of artifice, so far as they are not explicable by the ordinary laws of matter and mind. The pretended revelations certainly exhibit no marks of superior intelligence and craft. Instead, they bear the stamp most unmistakably of human ignorance, folly, and impiety, and could spring from none but very narrow and darkened, or very deluded minds. No traces appear in them of the deep knowledge of human nature, the consummate art, and the far-reaching policy of the Devil. They are such as might be expected from quacks and fanatics who assume the office of prophets and revealers without either any experimental or theoretical knowledge of God, or the great truths of religion.

Dr. Ramsey, however, regards the alleged facts or phenomena as genuine and as wrought by a supernatural power; and maintains, for that reason, that they cannot be referred, as the spiritualists assert, to the souls of the dead, but must be the work of Satan and his angels. He considers this fresh evolution, as he deems it, of Satanic influence, a sign of the last times, in which the Devil, aware that his hour is nigh, is to exert all his energies to drag down as many as possible to destruction, ere he is hurled from his empire of the world to the abyss. But though we do not assent to his view of the efficient agents in these alleged revelations, we wish his volume may meet a wide circulation. He gives a just statement of the teachings of the Scriptures in respect to the agency of Satan and his angels; he presents an impressive picture of the monstrous falsehoods of the system put forth by the spiritualists; and he utters a faithful warning against their impious doctrines and seductive arts.

6. *OUR CHURCH MUSIC. A Book for Pastors and People*, by Richard Storrs Willis. New York: Dana & Co. 1856.

THE author's object is to point out the defects of church music as it is usually conducted, and suggest remedies and improvements: and he

presents much just criticism, and offers much useful information on worship in singing ; on choral and congregational music ; on the positions of choirs and organs ; on psalms and hymns, and other topics connected with Church Music ; forming a volume that may be read with entertainment and advantage, by both pastors and people.

7. SERMONS FOR THE TIMES. By Charles Kingsley, Rector of Eversley. New York : Dana & Co. 1856.

THESE Discourses, like Whately's Lectures, were addressed, it would seem, to an unlettered people, and are employed in a large degree, in statements and explanations that are adapted only to such an audience. They are written in a simple and pointed style ; exhibit much ingenuity and originality ; and present many just and striking thoughts ; while they are made the vehicle, also, of promulgating the author's peculiar views of religion, of the church, and of politics.

8. SPIRITUALISM VERSUS CHRISTIANITY ; or Spiritualism thoroughly Exposed, by L. W. Daniels. New York and Auburn : Miller

are taught and enforced with earnestness and vigor. In his sermon on the Signs of the Times, he alleges the efforts that are now making to spread the gospel, as indicating that the conversion of the nations, generally, is at hand, and is to be brought about by human instrumentality. He has confined his view, however, too much to the church's activity and success. We have but to glance at the hosts of the antichristian and infidel parties to see that they, also, are marshalled in as bold an array, and are exerting themselves on as great a scale to spread their false systems, and that they are meeting a still greater success. The apostasies in the last fifty years from the nominal faith of the gospel to infidelity, atheism, and pantheism, are, there is reason to believe, tenfold greater than the accessions to that faith by conversions from heathenism. Christianity, instead of triumphing, is on the continent of Europe, struggling against those errors for existence; and is not improbably approaching a like conflict in Great Britain and this country, where the various forms of German infidelity have already gathered crowds to their banners, and are rapidly extending their conquests. The prospect of the conversion of the world through human instrumentality, was never more hopeless than now. The millennium is indeed near; but it is to be ushered in not by the church, which, instead of triumphing over its foes, is to need Christ's interposition to save it from extinction; but by his coming in the clouds of heaven with power and glory, assuming the empire of the world, destroying his armed enemies, and subjecting the nations to his sceptre, by the resistless power of his Spirit.

10. *LEGION, OR FEIGNED EXCUSES*, by the Author of a Letter to a Church Choir. New York: Dana & Co. 1856.

A SERIES of answers to excuses that are often given for neglecting religion, the Bible, public worship, and the domestic and social duties. They are written in a fine spirit, are short and pithy, and abound in urgent appeals to the reason and remonstrances with conscience.

11. *MEN AND TIMES OF THE REVOLUTION*; or Memoirs of Elkanah Watson, including Journals of Travels in Europe and America, with a Correspondence with Public Men, and Reminiscences and Incidents of the Revolution. Edited by his Son, W. C. Watson. New York: Dana & Co. 1856.

THIS Journal extends through a period of near seventy years, marked by memorable occurrences in the political world, both on

this continent and in Europe, by great advancements in the arts, and by extraordinary changes in opinions and manners. Mr. Watson had the good fortune to come in contact with many men of distinction, both here and abroad, and to be a witness of many striking spectacles, and a participator in many important transactions; and has given in this record of his life, a vivacious and entertaining account of them. His Reminiscences abound with stirring incidents, and anecdotes of the men of the Revolution and later times.

12. *THE LAST TIMES: An Earnest Discussion of Momentous Themes*, by J. A. Seiss, A.M., Author of *Lectures on the Epistle to the Hebrews*, and Pastor of the Lombard-street Lutheran Church, Baltimore. Baltimore: T. N. Kurtz. 1856.

THIS is a very welcome accession to the volumes that have lately been published on this subject. The author rejects the method of exposition to which the allegorists are addicted, and holds that the language of the Scriptures is to be interpreted like that of all other writings by the ordinary laws of speech; and proceeding on that ground, proves by a clear and impressive course of exposition and argument, that they reveal Christ's speedy coming, the overthrow by

the elevation and strength we could wish. Carlyle, Coleridge, and others have been left through a long period to breathe the poison into the minds of the young especially, of that system of speculation drawn from Kant, Fichte, and Schelling, which has issued in Germany, in the general rejection of Christianity, and the substitution in its place either of an absolute negation of all religion and all morality, or a deification of man himself, and nature, as parts of an all-comprehending God. Coleridge, indeed, veiled that antitheistic theory under the name of Christian philosophy; claimed for it the sanction of the Bible; and though neither believing in God nor in a revelation, except as mere ideas, wore a mask on which the word Christian was conspicuously emblazoned, till he went to the grave, and has led vast crowds into the adoption of his principles. Yet no adequate exhibition and confutation of his errors has ever proceeded, so far as we are aware, from a British pen. For a long time his metaphysics seem to have been generally considered as unintelligible, or else to have been misunderstood, and the religious as well as the secular press lavished a tide of vague and extravagant eulogy on his genius, learning, and even piety, that naturally led the young to take him as their guide. A very considerable change, however, has taken place in that country, as well as here. The lines that separate the sceptical from the believing are more clearly drawn, and it is found that the former, to a man—so far as their unbelief has its ground in metaphysics—entertain the theory of Kant and Coleridge respecting the subjective origin of our perceptions, and have been led by their idealism, in a large measure, to the rejection of God and the Bible, and the substitution of reason, or of the whole self, in the place of Jehovah, as their deity and their law.

The second part of the volume, which is far the most interesting, consists of biographies, designed to exemplify the spirit and influence of Christianity in social and individual life, of eminent men. As illustrations of it, in the sphere of philanthropy, he gives the lives of Howard, Wilberforce, and Budgett; and of individual character, Foster, Arnold, and Chalmers, and they are written with much discrimination and power. The style of the volume is spirited and graceful, and readers may be sure of a large measure of instruction and entertainment in its perusal.

13. THE BRITISH PERIODICALS.—Republished by L. Scott & Co.

THE leading article of the Westminster is a rancorous attack on Christian Missions, in which, however, the folly and malice of the writer have overleaped themselves: as he not only founds his principal accusations of the Protestant Missions and Missionaries of Great

Britain and this country on the testimony of notoriously hostile and unreliable men, and indulges in wanton misrepresentations; but he intimates his belief that Christianity is not as well adapted as a religion to the pagan nations, as the idolatrous worships to which they are now addicted; and maintains even that to convert the heathen to the faith of Christ, is to deteriorate their principles, and add to the virulence and lawlessness of their debased passions! Such a writer can scarcely expect to be read with acquiescence, or without offence, by any except such as are on a level in irreligion with himself: yet this is the style in which infidels now vent their hostility to the Bible. They proceed on the assumption—and they appear to have grounds for it—that there is a large body of readers who have so utterly rejected Christianity, who regard it with such hatred, and who are so anxious to escape from its restraints, that they are gratified to see it traduced and maligned in the most insolent forms; and the vilest and most atrocious features of paganism commended as its superiors.

The Edinburgh, London, and North British have articles on the late Samuel Rogers; but they seem to have found it a difficult task to make him the object of much curiosity or respect. He had neither a commanding genius nor extensive learning: he neither

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**ART. I.—DR. FAIRBAIRN ON PROPHECY, AND ITS PROPER
INTERPRETATION.**

**PROPHECY, VIEWED IN RESPECT TO ITS DISTINCTIVE NATURE,
ITS SPECIAL FUNCTION, AND ITS PROPER INTERPRETATION.**
By Patrick Fairbairn, D.D., Professor of Theology in the
Free Church College, Aberdeen, Author of "Typology of
Scripture," "Ezekiel and the Book of his Prophecy."
Edinburgh: T. & T. Clark. 1856.

**THIS volume is marked by much the same characteristics
as the author's work on the Typology of Scripture, which
was noticed in the Journal, January, 1852. It is the result
of laborious investigation, displays much learning, is calm
and candid in its spirit, and presents on many topics very
just and able views. The theme is one of the finest and
most important that could have been selected. Its interest
is far from having been exhausted by former writers.
Several of its branches, indeed, have been but slightly dis-
cussed by English authors, and still present a wide scope
for fresh inquiry and a more thorough disquisition. The
questions—What is the peculiar nature of prophecy? what
was the special state of the seers when it was communicated**

to them? what were the modes in which it was conveyed to them? what are the media through which it is presented to us? what are the principles on which those media—language and symbols—are employed? and what are the laws by which they are to be interpreted?—are questions of the greatest moment; and are very far from having been so decisively determined as to unite the judgments of the learned and pious generally in regard to them. A great diversity of views in respect to them still prevails; and the most dissimilar opinions are in consequence entertained of the import of some of the most important of the revelations which God has made of the future. We welcome this volume, therefore,—though we dissent altogether from its views of the principles on which the prophecies are made, and the laws by which they are to be interpreted,—under the persuasion that the more largely and thoroughly the subject is discussed in a candid and truth-seeking spirit, the more apparent it will become that the theory of spiritualization which has so long prevailed, must be abandoned as altogether unwarranted, and that the language of the prophets

literally, or by the laws of speech, and that the symbols of Daniel and John have but a very vague significance, and are not to be rigidly interpreted by the laws of analogy or likeness, he assigns to the great predictions of Christ's coming at the destruction of the antichristian hosts, the resurrection of the holy dead, and their reign with him during the thousand years, an altogether lower, though what he regards a spiritualistic, meaning. He, however, entertains far higher views of the state to which believers are to be exalted during the Millennium, than are generally held, we believe, by Antimillenarians. Thus he says :—

“ From what has been stated respecting the Millennium itself, as well as from *the kind of providences* which must be necessary to bring it into accomplishment, there can be no doubt that it must be in a very special manner connected with the power and presence of the Lord. The apostles spoke of him as coming and being present. when the gospel, through their instrumentality and the working of God's providence, took effect in particular places, and when the kingdom of God was transferred from Jewish to Gentile soil. But the operations by which such things were accomplished, could not have afforded nearly such marked indications of his presence, or such proofs of his controlling agency and power, as must appear in the world-wide movements and changes of which we have been treating. The subversion of antichristian falsehood and domination, the bringing to naught of the world's power and wisdom, the abolition of all that, in the world's social and political condition of things, is opposed to truth and justice, and along with these, the formal elevation of the pious and God-fearing portion of mankind to the place of influence and authority, and the establishment through all lands of the pure and benign principles of the gospel—such things, when they take place, cannot but betoken a manifestation of the presence and coming of the Lord, far surpassing what has yet appeared in the past, if we except the period of his actual sojourn among men. Besides, when we take into account what human nature now is, and how much its instinctive cleaving to the dust, together with the veil that hides from its view the realities of a higher sphere, operates as a hindrance to the work of grace among men, and to the practical ascendancy of the truth of God in the world, it cannot appear wonderful if there should be some nearer connexion established in the millennial period between the two regions of the Divine kingdom. Without speculating much concerning the possibilities of things, we can conceive a mode of

administration not impracticable, which should bring into fuller realization than hitherto the word of our Lord to Nathaniel: 'Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man;' something whereby faith might become more like a living sense than it has ever been in any number of individuals, or for any length of time in the same individuals, during the past stages of the world's history. This, we say, might not seem impracticable, and might even appear needful, when we think of the difficulties to be vanquished and the resistance to be overcome, compared with the gigantic and blessed results that for so long a period are to be in progress. Indeed, *we can scarcely understand how such results can be effected, unless supports of some sort are furnished to faith, and an insight is given into the spiritual and divine beyond what has been the common privilege since THE PRESENT DISPENSATION began.* But whatever may be justly anticipated in this direction, it ought to be looked for, not so much, *perhaps* not at all, in connexion with any objective or visible manifestation on the Lord's part, but from subjective elevation on theirs. In so far as given, it will be the property of faith, not of sight, and will come as the effect of a more copious outpouring of the Spirit—an outpouring,

on the earth during the Millennium, these views imply that the world is then to be placed under a dispensation essentially different from the present. He expresses his doubt of Christ's presence during that period in the following terms :—

“ But that the glorified Redeemer should openly manifest himself to the world, and in the splendor of Divine Majesty should take visible possession of the throne—that what is known distinctively as the advent of the Son of man in glory for the purpose of winding up the affairs, and *bringing in the final results, of His dispensation*—that this is to precede the commencement of the millennial reign, and constitute its more important and distinguishing feature, we can by no means admit ; for it seems to us in many respects at variance with the clearest revelations given on the subject, and incompatible with the constitution and order of things that shall then be brought into existence.”—P. 471.

It is not our design, however, to notice critically the system at large he entertains, nor to animadvert on all the views he advances from which we dissent ; but we shall content ourselves with first pointing out what we deem the mistaken assumption on which he builds his work, and his failure to verify it ; and then show that it is his misconception of the nature, of prophecy, and the indeterminateness and uncertainty of the principle on which he interprets it, that leads him to set aside the predictions with which the Scriptures abound, that Christ is to come in person and visible glory, and reign on the earth during the thousand years of the dominion of the saints and the universal prevalence of righteousness and peace.

The foundation on which his work, in all its most essential parts, is built, is the postulate—That the literal, by which he means the grammatical, sense of the language prophecies, is not their true predictive sense ; but is merely representative of a higher and more spiritual class of agents, objects, or events. He holds much the same view also of the symbolical prophecies. Instead of interpreting the symbols according to the relation in which they are used, by the strict laws either of likeness or general analogy, he seems to regard them as employed in a vague manner to denote mere qualities or characteristics, considered ab-

stractly from the agents that are to be the subjects of them; and it is on this theory entirely of *the nature* of prophecy that he sets aside the revelation that Christ is to come in person at the commencement of the Millennium, and treats it as a revelation of a mere effusion of the Holy Spirit's influences in an extraordinary measure. Now it will be admitted by all intelligent inquirers, that in order to sustain the constructions of his volume, Dr. Fairbairn should have verified this postulate. He should have given a clear and full definition of this principle of prediction, and shown what the precise relation is, of that which is foreshown to that by which it is represented; so that the nature and sphere of the one may be determined from the nature and sphere of the other. He should have stated the law also by which the two species of predictions—those made through language, and those made through symbols—are to be interpreted; and finally, he should have verified both his theory of the nature of prophecy and of the laws by which it is to be interpreted, by ample proofs from the sacred

foretold : but whether it is to be mere intellectual principles, mere dispositions and affections of the heart, or mere acts expressive of affections towards God or towards creatures, is left wholly indeterminable and unknown. Nor has he given any rules for the interpretation of the literal, by which it can be seen what the relation is which subsists between that and the spiritual, and the principle discovered, on which the one is to be deduced from the other. He has stated no law whatever that touches this relationship. Whether the literal represents the spiritual on the principle of a single resemblance, a general correspondence, or no correspondence whatever, he utters no hint, but leaves it wholly to the caprice or fancy of the interpreter. So far, therefore, as this point is concerned, he has done nothing whatever to verify his theory.

In the next place, though he uses the term figurative as essentially a synonym of spiritual, and alleges the fact that prophecies are, as he regards them, figurative, as a reason that they are to be interpreted as denoting spiritual things ; yet he nowhere defines the characteristics of figurative language, nor indicates what the peculiarities are that distinguish it from literal ; nor does he present a solitary rule by which figurative passages are to be interpreted. Whether a passage can be figurative in any other way than by having a specific figure in it ; whether there are any other figures than those of ordinary speech ; whether they are used on any uniform principles ; or, if so, what those principles are, he utters no hint whatever. He only pronounces passages figurative, and maintains that they are for that reason to receive a mystical interpretation. Whether all figures are to be interpreted by the same laws, or what the laws are by which they are to be explained, he leaves wholly unconsidered to the discretion of his readers.

In the third place: Nor has he given any definition of the principle on which symbols are used to bear the spiritual meaning which he ascribes to them, nor any rules of exposition by which that meaning is to be deduced from them. Whether there is any uniform relationship or correspondence between them, or any medium by which the one can be known from the other, he gives no intimation.

On these fundamental points, he has thus done nothing

whatever either to sustain his theory, or confirm the constructions which, under its guidance, he places on the prophecies. The whole fabric of his volume, which he has reared with so much labor and care, is literally, from foundation to top-stone, the work of mere assumption and unproved opinion. If capable of being sustained by legitimate proofs, he has not verified it. This is a fatal objection to his volume as a reliable and authoritative work. The whole series of his constructions, so far as his primary postulate is concerned, is a mere expression of unsupported and undefined judgments.

In the fourth place: Nor has Dr. Fairbairn succeeded in verifying his postulate of the nature of prophecy, by producing any examples of the spiritual, in contradistinction from the literal meaning, which he ascribes to it. He alleges, indeed, a number of passages as examples of it, but offers no proof that that is their character. Thus he says:—

“The great argument of the persons who advocate this view [that

respect, rule the future, and that for prophecy in general, what remains to be fulfilled, as well as what has already been fulfilled, all must be understood and interpreted like a history [that is, its grammatical must be taken as its true and only sense]. But is it so in reality? Let us put the principle to the test: let us try it even with the first prophecy uttered in the ears of fallen man. Addressing the Serpent, the Lord said: 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' Here the seed of the woman, beyond all doubt, is the woman's offspring—a child of promise, or collectively (as the word *seed* is commonly taken) a line of children to be born of her; and consequently the Serpent—if all must be taken in the prosaic style, and read as history—could only be that creature of the field then present, and its seed the offspring which might afterwards, by natural generation, proceed from it. The prophecy, therefore, speaks merely of the injuries to be received from serpents on the one side, and of the killing of serpents on the other; and any member of Eve's future family who might have the fortune to kill a serpent, should, by so doing, verify the prophecy. In taking all in a simply historical aspect, as the woman's seed must be one or more of human kind, so the serpent and his seed can only comprehend what is of the serpent kind. Such is a fair application of the principle of a bald and naked literalism; and the fruitful result it enables us to extract from the primæval promise to a fallen world, is an assurance of man's relative superiority to the most subtle of beasts, and the ultimate destruction of the serpent brood! Could the lowest rationalism find anything more suited to its purposes? or could the pitiable condition of the parents of the human family, and the great necessities of their fallen state, have been more bitterly mocked? It would have been giving them a serpent for bread.

"Those who can rest in such a conclusion, and see nothing in it at variance with the character of God and the general tenor of his revelations to men, are not to be reasoned with, but must be held naturally or morally incompetent to deal with matters of such a kind. We therefore AFFIRM that the simply literal for prophecy will not do at the very outset; and that to apply it to the very first announcement connected with the hopes of mankind, were only to burlesque the occasion of its deliverance. Let it be that some respect was therein had to the natural enmity which was henceforth to subsist between the serpent brood and the human family; still, when the whole circumstances of the case are taken into the account, this cannot now, nor could it ever, be regarded as more than a sign or

emblem of the spiritual truth which lay underneath, and which alone constitutes its prophetic import for Adam and his offspring. . . . How, indeed, could a thoughtful mind rest satisfied with any other than a spiritual interpretation of the prophecy? It was not a physical but a spiritual conquest which the tempter had achieved, and which, according to the principles of the divine government, drew after it the heritage of natural evil that rushed in upon the world. Could it be seriously imagined, that the successful warfare that was now, by divine help, to be waged, the final victory that was to be won by the woman's seed, should be of an inferior kind to that accomplished by the serpent? The good promised should, in that case, have been no proper reversion of the evil. Even the language, by its poetical coloring, naturally carries the mind to this higher aspect of things, and lodges a silent protest against the notion of a flat and prosaic literalism. To bruise a serpent's head is a natural expression for putting it to death, making a final end of its power to injure or destroy; but who ever heard of a serpent, in the natural sense, bruising a person's heel? To speak thus, is not to speak in the style of history, as if the object were to give a naked, unvarnished account of a specific result hereafter to be expected; not this, but rather a picturing out, by means of existing relations, and with a

fails of establishing the point for which he contends. What he alleges are not proofs, but assumptions merely, affirmations, and expressions of undemonstrated opinions. Not a particle of proof appears among them. He throughout either takes for granted what he aims to establish, or else infers it from an illegitimate premise. Now if the point is so indubitably certain, how happens it that he offers nothing demonstrative of its truth? If it is so self-evident, or is demonstrated by such an amplitude of considerations out of itself, that they who doubt it "are not to be reasoned with, but must be held naturally or morally incompetent to deal with matters of such a kind;" how is it that he failed to detect any of the evidences which invest it with such resistless certainty? Or, if aware of such evidences, why is it that he withheld them from his readers, and preferred to rest the doctrine, on which the whole structure he has employed himself in erecting is founded, on his own unsupported assumptions, and specious deductions from unauthorized premises? It is not a favorable omen to his theory that he is thus at the outset obliged to beg what he affects to prove.

He is not justified, indeed, in treating the denunciation on the serpent as a prophecy. It was not strictly such, but was a curse; and in a large degree had, undoubtedly, an instantaneous accomplishment. "And the Lord God said unto the serpent, Because thou hast done this, thou *art cursed* above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." The curse of the serpent, by the change of its form and degradation below the cattle and beasts of the field, to which it was originally equal or superior, and its becoming an object of dread and enmity to the woman, doubtless took effect immediately. That part of the sentence, moreover, which related to the seed of the serpent and of the woman, was not a prediction or promise of a victory of the seed of the serpent. It is only an announcement, as a part of the curse of the serpent, that there should be enmity between them, and that they should mutually injure each other.

The sentence, moreover, was a sentence on the animal

that was the instrument of the temptation ; not on Satan, who used it as his instrument. It contemplates the serpent throughout as a bodied being, and as much in the announcement that its head should be bruised by the seed of the woman, and that it should bruise the heel of her seed, as in the curse of its degradation from an erect to a prostrate attitude ; and it must have been contemplated as such by Adam and Eve, unless a revelation was made to them of which we have no hint that it had another reference. Eve in saying in answer to the question, "What is this thou hast done?" "The serpent beguiled me, and I did eat," most certainly contemplated only the animal that addressed her. Had she been aware that the serpent was but the instrument of an angelic intelligence of lofty powers that had revolted from God, and that employed that creature but to mask himself that he might more surely draw her into revolt, she undoubtedly would have referred her ruin to him. There is not the slightest reason, therefore, to suppose that our first parents regarded the sentence on the serpent

interpreted exclusively of him, and as the bruising threatened to him was a curse, it cannot be a symbol of a redemption of man from the evils brought on them by his instrumentality.

Dr. Fairbairn proceeds in his argument on the assumption that, if there was no promise or prophecy of the redemption of the seed of the woman in the sentence pronounced on the serpent, no such promise or revelation was given to our first parents. But that is altogether gratuitous and unjustifiable. The sentence of the serpent was not, so far as we can judge, the proper vehicle of a promise to Adam and Eve of a redemption of themselves and their offspring; and it is infinitely incredible that no other revelation was made to them of a Redeemer, than lay couched in the obscure prediction of a war betwixt the seed of the serpent and the seed of the woman, in which each should fatally injure the other. And that a far fuller revelation was made to them, that a Redeemer should be provided of their seed, and of the method of salvation through him, we know from the institution, immediately after the fall, of sacrifices, which were typical of the death of that Redeemer, in order to the pardon and redemption of men.

And finally, if the sentence on the serpent is not to be interpreted literally, but its sense is altogether higher and remoter, and proves, as Dr. Fairbairn affirms, that prophecy in general is not to be treated as "history written beforehand," but as representative and mystical,—then must not the sentences on Eve and Adam be of the same character also, and be interpreted as referring to spiritual instead of the literal things which they directly express? His conclusion from the character which he ascribes to the denunciation on the serpent, respects the very "idea of prophecy," and includes predictions universally. It must, of course, therefore, include the denunciations that were uttered in immediate connexion with it on the woman and on the man. Why is it then that Dr. F. does not verify his postulate by a reference to those sentences? If his theory is true, he ought to be able to exemplify it as easily from them as from the sentence on the serpent. He makes no allusion, however, to them, but skips from the doom of the serpent to the times of Ezekiel, near thirty-five hundred years later,

for the next instance of prophecy, which he alleges as corroborating his theory. But his omitting the predictions of that long period is no reason that we should not test his postulate by them. Let us then see whether, as he implies, the true and only import of the sentences pronounced on our first mother and father, is not their literal sense, but is only "a symbolical cover under which there is exhibited a perspective of things" of a different and wholly spiritual nature.

"Unto the woman he said,—I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Is not the simple grammatical sense of this denunciation its true and only sense? Is it not the sense that has been verified in the woman's experience? Have not the evils here denounced actually befallen her, and as universally and in as intense a degree as the sentence implies? Will Dr. Fairbairn deny that it has had a literal fulfilment? Is it possible to assign it any other and higher sense? What can multiplying her sorrow and her conception mean, if it does not denote what

tualize it, is in effect, therefore, to deny that it has any meaning whatever, and make the pretext that it is a revelation from God a mockery.

His theory is equally inapplicable to the sentence on the man. "And unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it: Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Can there be any doubt that the simple grammatical sense of this sentence is its true and only sense? Has it not been verified in the most ample and absolute manner in that sense? Is it not a fact that the ground has been cursed because of Adam's transgression? Is it not a fact that he has in sorrow eat of it all the days of his life? Is it not a fact that it has brought forth to him thorns and thistles? Is it not a fact that in the sweat of his face he has eat bread till he returned to the dust. Is it not a fact that he has—individual after individual, and generation after generation—returned unto dust, out of which he was taken? If this vast and universal verification of its literal sense does not prove that that is its true sense, is it not clear that no exact accomplishment of a prophecy in any sphere, whether natural or spiritual, can be regarded as an index and verification of its true meaning? If a literal fulfilment of a prophecy is no proof that its literal is its true prophetic sense: how can a fulfilment of its spiritual meaning, if it have one, be any more a proof that that is its true meaning? To deny that the literal accomplishment of a prophecy is a proof that its literal is its true meaning, is plainly equivalent to a denial that any accomplishment can be any index to its meaning; and is nothing less, therefore, than a denial that prophecy can, by any possibility, be verified, and makes the pretext of a prediction of future events a mockery. For, if neither its grammatical sense, nor its fulfilment in that sense, is any index of its true meaning, what means are there of determining its predictive sense, and

ascertaining that it has been accomplished? The literal is, moreover, the only meaning of this sentence on Adam. It is as impossible to Dr. Fairbairn to assign it a spiritual meaning, as it is to deny that its grammatical is its true sense, without denying that it has any sense whatever. For, what spiritual correlatives are there which the ground, the curse on it, its thorns and thistles, sorrow, sweat, eating of bread in sorrow, and dust, and returning to dust, can represent? What is the spiritual ground which is cursed for man's sake, of which he eats in sorrow all his life? What is that spiritual sorrow, in contradistinction from literal sorrow? What are the spiritual thorns and thistles which it brings forth to him? What is the spiritual sweat of his spiritual face, in which he eats his spiritual bread, that is yielded him by the spiritual ground, which is spiritually cursed for his sake? And what is the spiritual dust out of which he was taken, unto which he is to return? Can anything be more certain than that there are no such correlatives to the literal things that are presented in the passage? Can a more lawless and shocking desecration of it be conceived than the denial of its natural meaning and history?

heaven : everything that is in the earth shall die. . . . And the flood was forty days upon the earth. And the waters prevailed exceedingly upon the earth ; and all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail ; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heaven ; and they were destroyed from the earth. And Noah only remained alive, and they that were with him in the ark." Now, was not the grammatical sense of this prediction of the flood its true prophetic sense ? Was not the flood which the history narrates overspread the earth and destroyed all its living inhabitants, that identical flood which was foretold in the prediction ? And was not the destruction which it wrought of man, the beasts, the cattle, the creeping things, and the fowl of the earth, identically that destruction which was foretold in the prophecy ? And was not its literal its only prophetic sense ? Is it not utterly impossible that it can have had a spiritual signification, that was in its sphere a correlative to its literal signification ? What spiritual flood was there at that or any subsequent period that was a correlate to the literal flood ? What spiritual beings were there that were drowned by that spiritual flood, that answered to man, the cattle, and beasts of the field, the fowls and the creeping things, that perished in the real flood ? What spiritual ark was there that floated on this spiritual flood, and saved a group of spiritual beings, that corresponded to the beings, human and animal, that were saved in Noah's ark ? If such a spiritual flood took place, must not the world that was destroyed by it have also been a spiritual world, and altogether different, therefore, from this earth, which was the scene of Noah's flood ? But what fancy can be more unauthorized, or involve a grosser violation of the passage, than the pretext that it points to such a group of empty spectres—of sheer non-realities ? What dream of Origen perverts and debases the

sacred Word by a worse caricature than the absurd spiritualization to which Dr. Fairbairn's theory thus subjects it!

The covenant which God made with Noah and his sons on leaving the ark, is also incapable of any such mystical construction as Dr. F.'s "idea of prophecy" assigns it. "And God spake unto Noah and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth," Genesis ix. 9-11. Is not the grammatical sense of this pledge or prophecy its true and only sense? Has it not had thus far a literal fulfilment? And is not that the only verification it has met? And is it not a point-blank proof that the prediction itself of the flood cannot have had any spiritual signification? For as no spiritual flood, answering to a literal one, can have taken place since

ever again overspread the earth, which, if the flood had a spiritual meaning, would be a pledge that no spiritual deluge should ever thereafter overwhelm the world. It is clear, therefore, that Dr. F.'s "idea of prophecy" is not reconcilable with these predictions, but is contradicted and overthrown by them.

Equal difficulties attend the application of his theory to the promise or prediction to Abram. "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed," Genesis xii. 1-3. This also is a literal promise and prediction, and exclusively so, and has had hitherto a literal fulfilment. To deny it, is to contradict the voice of the Scriptures from Genesis to the close of the New Testament; for they everywhere exhibit it as a literal promise to Abram, and as having had a literal verification in the favors God bestowed on him and his posterity, and through them on the Gentile nations. And that is as certainly its only signification, inasmuch as—on the principle on which Dr. Fairbairn proceeds—to deny it, and assign it a spiritual sense, is to assign it a meaning that is in a measure self-contradictory, and cannot in any particular have been verified in this world, and in respect to mankind: for his theory of a spiritual sense is that it is couched in the literal as a representative of it; and that the spiritual things foreshown, are foreshown through the literal things as representatives or symbols. The representatives are always, therefore, different persons, objects, or events, from those which they represent; just as, according to him, the serpent named in the sentence, Genesis iii. 14, 15, was a different agent in individuality and nature from Satan, of whom Dr. F. holds it was the representative; and the curse of degradation and of enmity with the seed of the woman, which was pronounced on it, was different in kind from the corresponding curse threatened to Satan, which he deems was represented by it. But, on that principle, the land which God promised to show to Abram, was not the literal

land of Canaan, but must have been a spiritual land, and therefore not a land situated in this world ; nor can the nation which God was to make of him have been his own descendants, but must have been a nation of purely spiritual beings, and not inhabitants therefore of this world ; nor can all families of the earth, that were to be blessed in him, have been the families of the human race, but spiritual families, and thence of another order of existences. As, then, no such order of spiritual existences, in contradistinction from the families of man, dwell in this world, and as no great nation of spiritual beings has been made of Abram, in distinction from his lineal descendants, it is certain that such a spiritual prediction has not been and cannot be fulfilled in respect to him in this or any other world ; and thence, that no such prediction is couched in the literal promise that he should be shown the land of Canaan, that a great nation should be made of him, and that in him all families of the earth should be blessed. But the supposition of such a spiritual sense is self-contradictory also, inasmuch

which he alleges as exemplifying and confirming it. He says:—

“The introduction of type into the scheme of God’s revelations brought another peculiarity into the region of prophecy, and still farther increased its tendency to diverge from the simple and direct style of historical narration. Every type was so far a prophecy, that under the form of sensible things, and by means of present outward relations, it gave promise of other things yet to come, corresponding in design, but higher and better in kind. And, hence, when a prophetic word accompanied the type, or pointed to the things which it prefigured, it naturally foretold the antitypical under the aspect or even by the name of the typical. We have elsewhere treated of this at large, and need not enter into detail concerning it here. But as an evidence how materially the diction thus formed differed from that proper to history, we may refer to the single example of *Ezekiel xxxiv. 24.* ‘And I the Lord will be their God, and my servant David a prince among them’—where assuredly another personage must be understood than the historical David; one who in that greater and more glorious future, would hold relatively to the kingdom of God the same place which had been held by the son of Jesse in the best period of the past. In any other way it is impossible to extract a suitable meaning from the prediction, and to avoid putting on it a sense that is utterly incongruous or puerile.”—Pp. 89, 90.

The passage he quotes is taken from a prophecy of the restoration of the Israelites to their ancient land under the reign of the Messiah:—

“Thus saith the Lord God, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. And I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them.”—*Ezek. xxxiv. 12–14, 23.*

There is a parallel prediction, chap. xxxvii. 21-28, in which their restoration as a people is directly foretold, without the figure of a flock, a fold, and pastors :—

“Thus saith the Lord God : Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, *nor with any of their transgressions*; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd, and they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever: and my servant David shall be their prince for

high priest; and he ceased to be a type when he lost the office by death, and passed into the invisible world. And so of types universally. They were types only in this world, and in that special condition and relation in which they were by the express appointment of God used as types. David, therefore, cannot in these prophecies be used as a type of Christ, inasmuch as he was no longer a king, nor any longer in this life, but had passed in body to the sepulchre, and in spirit into the invisible world. To suppose him to be a type of Christ in this condition, is to suppose him to typify him not as a living being and a king of Israel, but as under the power of death—his body in the sepulchre, and his spirit in the realms of the dead.

Secondly. He cannot be supposed to be used as a representative of Christ on the principle of Dr. Fairbairn's theory, that that which is represented is of a different kind from that which represents it, and is purely spiritual; inasmuch as Christ in his relation as a descendant of David, in which alone David could represent him, was as absolutely a human being, consisting of body and soul, as David himself when in the natural life was. If represented therefore by David, the representative meaning would not, as Dr. F.'s theory requires, be purely spiritual, in contradistinction from literal and natural; and the use of David in that manner in the passage would not accord with the postulate which Dr. F. alleges it to confirm.

Thirdly. Instead of being employed in such a relation, either the name David is simply transferred to Christ as a denominative, because of Christ's being his great descendant, in whom the promise is to be fulfilled that David's line shall for ever reign on his throne, and over his kingdom of Israel, in accordance with the custom which prevailed among the Hebrews of denominating descendants by their patronymic, as the Israelites are called Israel and Jacob, from the name of that ancestor, and the several tribes are called Judah, Levi, Benjamin, Ephraim, Dan, from the names of the sons of Jacob from whom they descended. Or else David my servant is the literal David Christ's ancestor, and is put by metonymy for Christ, his descendant, because Christ is the great prince who God promised should spring from him and inherit his throne; and because

the sceptre, throne, and Israelitish kingdom are the sceptre, throne and kingdom that belonged to David, and were pledged by God to him and his line for ever; and the meaning is simply that David shall in that relation reign in the reigning of the Messiah. In either case, it has no such spiritual meaning as Dr. F.'s theory requires, as it is shown by the perfect sanctification to which the Israelites are to be raised at the period to which it refers, that it is to have its accomplishment after the second coming of Christ and the resurrection of the holy dead, when he is literally to reign over them, and David is also like other risen saints to be a king and priest among them, and reign with him. The passage, therefore, instead of yielding a corroboration of Dr. F.'s theory, overthrows it.

He next alleges the prediction, Isaiah xl. 3, 4, as appropriated to himself by John the Baptist:—

“There are many passages in the prophets in which the application to them of a strict and historical literalism would not only evacuate their proper meaning, but render them absolutely ridiculous and inconsistent one with another. Nothing applies to the

must refer not to the first, but to the second advent. And the thought has been suggested whether it may not refer to that great improvement of modern times, the levelling of hills, the elevating of valleys, and straitening of paths, by means of railroads? A happy thought, no doubt, if the object for which the spirit of prophecy had kindled the bosom of Isaiah had been to light the way to inventions in art and science; or if the essential condition of the Lord's coming to dwell among his people was their providing for him the means of an easy and rapid conveyance in an earthly chariot! But before this can be admitted, we must entirely change our ideas of the Bible, and the purport of Messiah's appearance among men."—Pp. 90, 91.

The inacquaintance with the subject Dr. Fairbairn here betrays, is extremely awkward and unfortunate. He has fallen into a total misconception of the passage, from not having thoroughly studied the figures of language. Had he made himself master of that most important branch of hermeneutics, he would have perceived that the prediction of the prophet is couched in the figure which we have denominated the hypocatastasis, in which an act or class of acts, in one sphere of life, is substituted in place of another, in order by the parallel to exemplify and illustrate that which the substitute represents; as in Isaiah lv. every one that thirsts is invited to come to the waters; and he that has no money, to come and buy wine and milk without money and without price; where the coming of those who are suffering bodily thirst, to water, wine, and milk, is put as a substitute for the coming of those who desire salvation, and taking the gracious gifts which God has provided for the nourishment and life of their souls; as in the command of the Saviour to pluck out a right eye, and cut off a right hand that offend, where plucking out the eye of the body, and cutting off the hand, are put for extinguishing the passions and affections of the heart that betray to sin; and as in Christ's invitation, "Come unto me all ye that are weary and heavy laden, and I will give you rest," where being weary and burdened in body is put for being weary and burdened in mind; and giving rest to the body is put for giving relief and rest to the mind. So in this passage, "The voice of him that crieth, in the wilderness, prepare ye the way of the Lord; make strait in the desert a highway for our God," are put by substitution for an

analogous preparation in the hearts of the Israelitish people for the Messiah's coming to them; and the prediction, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made strait, and the rough places plain," is put for a prediction of an analogous removal from the hearts of the people of all the obstacles to the Messiah's coming to them. The passage, therefore, so far from yielding any support to Dr. Fairbairn's theory, contradicts and confutes it; for there is no spiritualization of the agent who uttered the command to prepare a highway in the desert, nor of the people to whom it was addressed, or the personage for whom that way was to be prepared. He whose voice cried in the wilderness, was the identical John the Baptist who uttered the cry which that voice represented. The command to prepare a highway in the desert was addressed to the identical Israelites to whom John Baptist addressed his message, "Repent, for the kingdom of God is at hand;" and God, for whom that highway was to be prepared, was the Messiah, Immanuel, God with us. There is no spiritualiza-

of the temple-mount shall be projected upwards, and made to over-top in its height the loftiest of the Himalayas—and that too for the purpose of increasing its attraction, as the centre of religious intercourse to the world, and drawing men in crowds toward it from the most distant regions. What a mighty revolution—what an inversion even of the natural state of things, this would imply, it is needless to point out; yet the interpretation now given has often been adopted, as conveying the real meaning of the prophecy—if not to the extent of making Zion absolutely the loftiest summit on the earth's surface—at least, to the extent of its elevation above all the hills in that region of the earth. . . . But we have a surer interpreter here than either Jewish Rabbis or Christian Divines. For the prophet Ezekiel, referring to this prediction of Isaiah, connects it with circumstances which *oblige* us to understand the relative elevation of the sacred mount, as of a *spiritual* not of a *natural* kind, and as verified in what *has been*, not in what is *yet to be*. Representing the seed of David as the subject of a promise under the image of a twig of lofty cedar, and contrasting what the Lord would do to this with what was to become of the twig cropped from the same cedar by the King of Babylon, the prophet says in the name of the Lord: 'I also will take of the highest branch of the high cedar and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell' (chap. xvii. 22, 23). There cannot be the smallest possible doubt that the young and tender twig here mentioned represents Jesus of Nazareth, the branch, as he is elsewhere called, out of the roots of Jesse, and represents him in his *first* appearance among men, when he came in the low condition of a servant, to lay, through suffering and blood, the foundation of his everlasting kingdom. For it is of the *planting* of the twig that the prophet speaks, and of its original littleness when so planted, as compared with its future growth, and ultimate peerless elevation. Yet even of those very beginnings of the Messiah's work and kingdom, it is said that they were to take place on 'an high mountain, and eminent,' on 'the mountain of the height (the mountain height) of Israel.' So that as seen in the prophetic vision the elevation had already taken place when Christ appeared in the flesh; the little hill of Zion had even then become an enormous mountain; in other words, it was not the natural but the spiritual aspect of things, which was present to the eye of the prophets, when they made use of such

designations. All Israel was, in this view, a height, because distinguished and set up above the nations by its sacred privileges; Mount Zion was the loftiest elevation in that height, because *there* was the seat and centre of what rendered Israel prominent among the nations; and when seen as the place where God, manifest in the flesh, was to accomplish the great redemption, and unspeakably enhance the good, by turning what before was shadow into substance, then its moral grandeur indeed appeared transcendent, and all that might be called great and lofty in the world shrank into littleness as compared with it. Here now was the world's centre—the glory that eclipsed every other.”—Pp. 91-93.

Dr. Fairbairn falls here into sad confusion. These passages are not at all parallel, but differ in their subjects and the events they foreshow. Had he scrutinized the latter, he would have seen that the agent of the acts of plucking and planting a cedar twig is not used according to his theory representatively of a different person. But Jehovah, who was to crop and plant the twig, was also to exert the acts, which taking and planting the twig, are used to denote. On the other hand Dr. F. holds that the moun-

of the Lord's house—but because a mountain height is the natural sphere of the cedar; the region alone in which it flourishes. The prediction, moreover, is not to be spiritualized, according to Dr. F.'s theory, to reach its prophetic meaning. The acts of God towards a cedar twig—a species in the vegetable world—are used to represent his acts towards an individual in the world of men; just as in the parable of the wheat and tares, those vegetables are used as representatives of the two great classes of human beings in the church; and the one, therefore, is as truly real and literal, in contradistinction from what is purely spiritual, as the other is. The use of these acts and their objects by this specific figure, accordingly, furnishes no ground for the interpretation of agents, acts, and objects in predictions in which no such figure is used, as though they were employed as representatives, and of things that are purely spiritual.

Nor can the passage in Isaiah be spiritualized. The verbs are not used by the hypocatastasis, and if they were, the mountain of the Lord's house—which is their nominative—would still be the subject of the events represented by its being established and exalted; not Christ, as Dr. Fairbairn imagines. Nor is it allegorical. Dr. F. does not regard it as such; and if it were, then the peoples and nations who flow unto it, would be representatives of intelligent beings that differ from themselves, and, therefore, inhabitants of other worlds instead of this—which is impossible. The mountain of the Lord's house is used in its literal sense, therefore, and is to be the subject of the events that are denoted by its being established in the top of the mountains, and exalted above the hills. All nations that flow unto it are also literal nations, as is shown by the use of the verb flow by a metaphor; it being a law of that figure, that its nominative is used in its literal meaning; and that the figure itself is confined to that which is affirmed of its nominative. The events affirmed of the mountain of the Lord's house, and of the peoples and nations who are to go to it, according to the grammatical sense of the language, are, therefore, the events, and the only events that are predicted in the passage, and that are to be accomplished.

He falls into a like mistake in respect to a variety of other passages, under the fancy that, unless his theory of

prophecy as universally to be spiritualized is admitted, a large share of the predictions which relate to Christ's first advent have not yet been fulfilled. He says:—

“For when, according to one prophecy of Isaiah, was he actually anointed, or oiled, to preach the gospel to the poor? Or according to another, was precisely his back given to the smiters? Where do we read, in literal conformity with the Psalmist's words respecting him, of his ears having been bored; or of his sinking in deep waters, where there was no standing; or of his being heard from the horns of the unicorns? Such things, and others of a like nature, were written concerning Messiah in the Psalms and prophets, and if all were to be ruled by a principle of historical literalism, the conclusion seems inevitable that the predicted humiliation of the Messiah has been accomplished but in part by Jesus of Nazareth—a conclusion which could be hailed with satisfaction only by unbelieving Jews, as it is also one that is the legitimate result of their own carnal principles of interpretation.”—P. 96.

The mistake into which he here falls, betrays the most
and inacquaintance with figurative language. He is totally

to his ministry. The giving of his back to the smiters was employed to signify his being scourged by the Roman soldiers. The boring of his ears was used as a substitute for the analogous acts by which he was pledged to the service of the Father. His sinking in deep waters was used to signify his being overwhelmed with dangers and sorrows; and his being heard from the horns of the unicorns, his being heard in the extremity of his agony in the garden and on the cross. All these and many other similar expressions, are thus instances of that figure in which the act and its objects and accompaniments only are used as substitutes for analogous acts and objects, while the agent or subject of the figurative act is the agent or subject also of that which it represents. The fact that the acts expressed by the verbs were not exerted by Christ, or by others on him during his first advent, is no more proof that the predictions were not then fulfilled, according to the grammatical sense of the passages, than the fact that no one literally took up a cross and followed Christ; cut off a right hand or foot, or plucked out a right eye, that offended; or took a yoke upon him and a light burden, in accordance with Christ's commands, considered irrespective of the figure by which they are expressed,—is a proof that no one of his disciples and followers, whose history is given in the New Testament, yielded any obedience to those commands. The fact that these passages are figurative, and are to be interpreted according to the figure by which the verbs in them are used, is surely no ground for the pretext that the whole series of the prophecies are to be interpreted as though they were all allegories, or their agents, objects, and actions were used in the same manner as symbols.

Of the principal passages alleged by Dr. Fairbairn as exemplifying his "idea of prophecy," and others of the same kind, we have thus shown that one class cannot be spiritualized because there are no spiritual correlatives to the things literally expressed by them, which they can represent; and that the others are expressed through figures that are to be interpreted by their proper laws as figures that preclude, as absolutely as the others, the spiritual sense he ascribes to them. Not a solitary prediction has he found that yields any support to his theory.

There is another class of prophecies which he wholly omits, in which the things directly foreshown are of a purely spiritual nature, and cannot, therefore, by any process, be spiritualized, as his theory requires, but must be held to present their true and only meaning in their grammatical sense ; such as those in which it is revealed that God will pour out of his Spirit, and write his law on the heart ; that men shall repent and mourn for sin, shall worship and obey him ; that the world shall be filled with the knowledge of the Lord, and that all shall be righteous. Thus it is predicted by Joel :—

“And it shall come to pass afterward that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit.”—Chap. ii. 28, 29.

That this is a prediction of a literal effusion of the Holy

fore, and overturns Dr. F.'s "idea of prophecy," that its predictive is always a represented meaning, and not its simple grammatical sense.

There is a similar prediction, Zechariah xii. 10-14 :—

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Simeon apart, and their wives apart;—all the families that remain, every family apart, and their wives apart."

This prophecy is a literal prophecy of spiritual things, and cannot be spiritualized and made a prediction of higher and more mystical events. The Spirit that is to be poured out on the house of David and the inhabitants of Jerusalem is the Holy Spirit himself, who gives grace, and excites to supplication. The mourning and bitterness foreshown are also equally spiritual, as is seen by the comparison of them to the mourning and bitterness of one for an only son, and for a first-born: it being the law of that figure that the names of the things compared are used in their literal sense. And as the subjection to the Spirit's influences, the supplication, the mourning, and the bitterness are to be what those terms properly express, so the families and inhabitants of Jerusalem, who are named as the subjects of the Spirit's influences, are the persons who are to enjoy his effusions, and who are to mourn with bitterness, and offer supplications under the convictions and lamentations that are to be caused by his influences. They are not used as symbols, for the prediction is not symbolical. They are not used by a figure. There is no figure except the allegory by which the nominative of an act is used representatively for another agent; but this passage is not allegorical. To suppose it allegorical, were not only wholly gratuitous and against its

nature, but were to assume that the Holy Spirit, and his outpouring, and the grace he communicates, and the supplications and mourning he excites, are representative also of things of a different order; which were utterly lawless and impossible; inasmuch as there is no other agent whom the Holy Spirit can represent, nor any other species of grace which his grace can represent; nor any other acts which supplication and mourning can signify. There is no process or law by which any part of the passage can legitimately be invested with any but its plain grammatical meaning.

The following prediction of Jeremiah is of the same class:—

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, on the day that I took them by the hand to bring them out of the land of Egypt; which, my covenant, they break, although I was an husband unto them, saith the Lord. But this shall be the covenant that I

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and *the Spirit of the Lord* shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah xi. 1-5.

The subject of this great prediction is Christ himself. He cannot therefore be spiritualized, as though he were a mere representative of some other being who is to rule over men, and display the character and exert the acts that are here foreshown of him. The supposition is not only unauthorized, but is in effect to deny that he is the Messial, and to ascribe his office, his character, and his acts as Redeemer, to another being. The Spirit of the Lord that is to rest upon him is the Holy Spirit, and cannot therefore be spiritualized or treated as the representative of another being, without a like misrepresentation and denial of him. And the wisdom and understanding, the counsel and knowledge, and the fear of the Lord, the righteousness, and the equity, which Christ is to possess and display, are literal wisdom and understanding, righteousness and fear of the Lord, the most eminent spiritual attributes and characteristics, and cannot therefore be spiritualized as mere representatives of spiritual attributes. There are no other different and correlative attributes and characteristics which they can be imagined to represent. The prediction has, moreover, so far as these are concerned, already had a literal accomplishment. For those were the attributes and characteristics which Christ actually displayed in his life among men, and they are to be his characteristics also in his second advent and reign for ever on the earth. That he is denominated by a metaphor a rod and a branch, does not affect the fact that he is the subject of the prophecy; nor does the prediction by a metaphor that his righteousness and faithfulness shall be a girdle, and that he shall smite the earth with the rod of his

mouth, and with the breath of his lips shall slay the wicked, touch the fact that the faithfulness and righteousness which are to be his girdle are his; and that the acts denoted by smiting and slaying are to be exerted by him, and are to be proper to him as the judge of men. They are only employed to depict more vividly the righteousness and justice of his sway. To deny, therefore, that this prediction is to be interpreted by the simple laws of its language, and that its grammatical is its true and only sense, is not only wholly unauthorized, but it is utterly to misrepresent it—it is wholly to erase Christ and the Holy Ghost from it; and on a principle that, if applied to the other prophetic Scriptures, would not leave a trace in them of the Messiah, or of the renewing and sanctifying Spirit.

There is another and far more numerous class of prophecies, in which spiritual things are foreshown in connexion with external and physical things, in such a manner as to render it as impossible to spiritualize them as though the whole of the things predicted were of a spiritual nature. Such is Isaiah lv. 3-7:—

nected with each other. But the Messiah's becoming incarnate and ascending the throne of Israel, the proclamation of the gospel to the Gentile nations, and their going to Jerusalem because of the presence of Immanuel there, and the glory he is to shed on Israel, are external events; while the conversion of the nations which is to be the reason of their going to Jerusalem, because of their awe and love, and adoration of Jehovah, the Holy One of Israel, the repenting of the wicked and unrighteous and turning unto the Lord, and the pardon he is thereon to grant them, are spiritual acts and affections; and the whole most indubitably must be taken in its simple grammatical sense. The latter cannot be spiritualized; for there are no higher analogous spiritual things which repentance, conversion, and pardon can represent. But the investiture of Christ with the sceptre of Israel must also be interpreted literally. He is not the representative of any other being. The gift to him of power and authority, as the King of Israel, cannot represent the gift of kingly authority to some other being over them; nor can the Israelites, who are addressed in the prediction, be the representatives of an order of mere spiritual beings, or any beings besides themselves. The proclamation of the gospel to other nations, must also be taken literally. There is no spiritual proclamation which the literal proclamation of the gospel can represent. There are no other nations besides the Gentiles to whom the Hebrews can or could proclaim the gospel. There are none but the Gentiles who can hasten to the Israelites, because of the presence of the Messiah among them. To attempt to treat this part of the passage as representative, is to pervert it, and empty it of its true meaning, as palpably as it is to pervert and confound the other to reject its literal meaning, and treat it as representative of different spiritual events, of which the Scriptures give us no information and we can form no conception.

We transcribe another prophecy of this class from Ezekiel, chap. xxxix. 23-29 :—

“ And the heathen shall know that the house of Israel went into captivity, *for their iniquity*; because *they trespassed against me*. therefore hid I my face from them, and gave them into the hand of

their enemies : so fell they all by the sword. According to their *uncleanness*, and according to their *transgressions*, have I done unto them, and hid my face from them.

“ Therefore, thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ; after that they have borne their shame, and all their trespass whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations ; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen ; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them ; for I have poured out my Spirit upon the house of Israel, saith the Lord God.”

Here, on the one hand, the iniquity of the house of Israel, their trespasses, their uncleanness, and their transgressions ; and, on the other, the mercy of God, the pouring out of his Spirit on them, and their being brought to

ing that the infinite evils they suffered from their conquerors had no reference whatever to their sins.

As, then, their being carried captive into the land of their enemies, and bearing their shame there, are to be taken literally, their being brought again from their captivity, and gathered out of their enemies' lands, must also be taken as a literal restoration to their own country. The captivity from which they are to be restored is defined as identically that into which they are carried; and their restoration is defined as from the identical land of their enemies unto which they are carried. To assign, then, a different meaning—to maintain that while the captivity is a literal one, the restoration from it is merely spiritual—is not only arbitrary, but is directly to contradict the plain sense of the language. To treat any part of this prophecy, therefore, as representative is impossible. The heathen, the Israelites, their enemies, their enemies' land, their own land, their iniquity, uncleanness, and transgressions, their captivity, and shame in it, their restoration, God's mercy on them, his pouring his Spirit on them, and their being made to know and acknowledge that Jehovah is Jehovah their God—are all used literally, and their simple grammatical is their true and only sense. There are no known laws or usages of language by which they can bear a different meaning.

We might add a great array of passages of this class. They comprise nearly the whole of the prophetic Psalms, of Isaiah, Jeremiah, Ezekiel, Hosea, Zechariah, and the other prophets. To treat them in the manner for which Dr. Fairbairn contends, is as impossible, without utterly misrepresenting them, and converting them into a jargon of arbitrary enunciations, as it is to turn them into mere philosophical or mathematical propositions.

But Dr. Fairbairn himself, in effect, abandons his theory in regard to by far the largest share of the predictions in the Old Testament in respect to Christ, and admits that they have received a fulfilment according to their literal sense. Thus he says:—

“By much the most important question now is, how it [prophecy] tells on the claims of Jesus of Nazareth to be the Messiah? For

here we have to do with the main trunk of the prophetic tree, not simply with a few occasional branches. And, accordingly, it is here that the Scriptures of the New Testament lay the great stress of the argument from prophecy; 'the spirit of prophecy,' they declare, 'is the testimony of Jesus,' and both *Jesus himself and his Apostles made constant reference to the things written in the prophets, as what must be fulfilled in his person and work.* Here, therefore, especially, it is necessary to compare together prophecy and history.

"We conceive ourselves in the presence of one who doubts—doubts perhaps whether there were anything more in the prophecies of the Old Testament than certain indefinite longings after some distinguished guides and leaders, who might carry the nation to a high degree of glory; and whether anything written and verified in this respect was so peculiar as to exceed the limits of men's unaided powers. How should we proceed to deal with such a person? The difficulty is not where to find materials of proof, but which to select as best fitted to produce conviction on a mind that is likely to be affected by the more palpable and obvious lines of resemblance. In such a case nothing more than fragments of the truth can be presented, as it will naturally appear to those who are conversant with the entire field. Yet even a fragmentary exhibition of the truth

the Messiah distinctly marked in the prophecies of the Old Testament, *we would thereafter point to the local circumstances and individual characteristics PLAINLY ascribed to him ; the clear designation, for example, of the place of his birth in Bethlehem-Ephratah, HISTORICALLY verified in a manner that effectually prevented the possibility of collusion ; the mingled lowliness and majesty of his appearance as of a rod from the stem of Jesse, and a branch or tender suckling from his roots ; or as one marred in his visage, and without either form or comeliness, yet withal a king clothed with power and authority to subdue every form of evil, and bear the government on his shoulder, coming like other kings with a herald or forerunner, yet not coming in lordly state, but as one meek and lowly, riding on an ass : on the one side having experience of the sorest trials and indignities, a man of sorrows and acquainted with grief : on the other, possessing every element of greatness, the elect of God, and the hope of the world ; nay, more marvellous still, a priest as well as a king, and a priest that was himself to become an offering for sin, and gave his life a ransom for many, while yet he should prolong his days, and out of the travail of his soul should have given to him a seed and kingdom ; in every respect worthy of his incomparable merits and successful mediation. What a singular combination of qualities and results ! And yet how completely authenticated by the history ! The heights and depths—the apparent anomalies, and seeming incompatibilities, such as no human imagination of itself could have conceived, yet all most wonderfully meeting in THE HISTORY of Jesus of Nazareth ! If such a series of characteristics, traced out hundreds of years before the person appeared in whom they were to be exemplified, could have at once originated in human conjecture, and received, as they have done, the seal of Divine Providence, then, it may justly be affirmed, there are no certain landmarks between the human and the divine ; the possible achievements of man have nothing essentially to distinguish them from the powers and operations of Godhead.”—1p. 223–226.*

Dr. Fairbairn thus, after laboring through a third of his volume to establish his “idea of prophecy,” that its grammatical is not its predictive sense ; that it is not to be interpreted as “history written beforehand,” according to the simple natural meaning of the language in which it is expressed, but that, instead, its true is a represented and spiritual meaning, here openly relinquishes that theory, and maintains that the numerous predictions to which he refers, respecting Christ’s birth, person, life, ministry, and death,

had a literal and exact fulfilment, and that it is that exact accordance of the events of his life with the predictions respecting him, that demonstrates that he is the Christ who was foretold by the ancient prophets. And he was clearly compelled either to make that admission, or else to deny that there are any proofs that Christ is the personage whom the prophets depict and foreshow as the Messiah. For if the predictions respecting him, to which Dr. F. refers, have not had a literal fulfilment, there plainly is no evidence that they have had any fulfilment whatever; and not a particle of proof exists that the great personage whom they respect has yet appeared in the world! There is not, indeed, one of those predictions that has any higher or more spiritual meaning than that which is its literal grammatical meaning. What spiritual meaning has the prediction of Christ's birth, and birth of a virgin, beyond that which is its literal meaning? What more spiritual meaning has the prediction that he was to be of the tribe of Judah and of the house of David, that he was to be born at Bethlehem, that he was to be meek and lowly, and that he was to be a man of sorrows

a single passage as exemplifying his theory, that he has not misconceived and misinterpreted. And, finally, when he comes to apply his principle to the prophecies respecting Christ, he in effect discards it, and maintains that the New Testament everywhere represents those prophecies as having had a literal fulfilment in him, and admits that it is in that literal verification of those predictions that our whole proof lies, that he is the Messiah foreshown by the ancient prophets.

His mode of treating the subject is extremely unscientific, and unadapted to a satisfactory determination of the subject. Instead of clearly defining at the outset his idea of prophecy, as representative and spiritual, in contradistinction from literal, he presents only general and vague notions. Instead of indicating the laws by which the spiritual sense for which he contends is to be educed from the prophecies, he leaves it wholly to the fancy or caprice of the interpreter. Not a solitary rule of exposition is hinted by him. He furnishes no aid to his readers for the discrimination of literal from figurative language; utters not a syllable respecting the peculiar nature of the latter, and the rules by which it is to be interpreted; and gives no intimation whatever of the distinction between the office of figures, and the representative function which he ascribes to prediction generally. And, finally, in his attempt to sustain his theory, instead of appealing to passages of all classes, and showing by ample proof that it holds universally or generally, and explaining exceptions, if he found them, he contents himself with selecting here and there a prediction, or scrap of a prediction, which he regards as exemplifying his theory; and draws from his altogether uncritical and mistaken constructions of them, the comprehensive conclusion that prophecy universally is to be spiritualized to reach its true meaning. So far, therefore, from having thoroughly discussed the subject, he has not even touched the great principles by which the truth of his theory and the true import of the prophecies are to be determined. So far from having established the "idea" for which he contends, he has only shown that it cannot be sustained; that to verify it were to overthrow the prophecies and Christianity itself, by wresting from us all evidences which their fulfilment in the life of

Christ furnishes, that the Messiah foretold in the ancient Scriptures has appeared in the world.

We regret this, and hope that Dr. Fairbairn will, in a future edition, remedy these defects. Let him clearly define what he means by spiritualizing the prophecies; show how his "idea" differs from that of Origen, Jerome, and others of that school; point out the relation which the literal sense bears to the spiritual; give the laws of interpretation by which the spiritual sense is to be educed, and verify the several points of his system by examples from the Scriptures.

Let him point out clearly the distinction between literal and figurative language; show what the nature and offices of the several figures are; give their laws, and state how the function of figures differs from the representative office of the words or things which, according to his theory, are charged with a spiritual sense; and when he has thus clearly defined his principles, let him test their truth by an impartial application to the several classes of prophecy to which we have referred;—the sentence on Adam and Eve,

ART. II.—STANLEY'S SINAI AND PALESTINE.

SINAI AND PALESTINE, in Connexion with their History, by Arthur Penrhyn Stanley, M.A., Canon of Canterbury, with Maps and Plans. New York: Redfield, 1857.

OF the numerous volumes on the land of the ancient Israelites that have been published within a few years, this is one of the best, both for the information which it furnishes and the attractive form in which it is presented. It is not designed to supersede the work of Dr. Robinson, treating of a much greater range of subjects, and far more copious and minute in details; but it is especially adapted to general readers from the clear and graphic sketch it gives of the great features of the country, and the taste and effect with which its delineations are drawn. Mr. Stanley has a quick sensibility to the beautiful and great; he depicts his scenes with so bold and truthful a pencil, that they become visible; and he recalls the great events of which they have been the theatre, with such vividness, that the reader seems to be a beholder of them as they passed; sees the marshalled hosts of Joshua and the Canaanites, of Barak and Sisera, of Saul and the Philistines; hears the shock of their battle onset, and witnesses the slaughter and flight of the vanquished.

Mr. Stanley introduces his volume with a brief view of Egypt in its relation to Sinai and Palestine. He then passes to Suez, follows the track of the Israelites to Sinai, Akaba, and Mount Hior, and, entering Palestine from the south, proceeds by Hebron and Bethlehem to Jerusalem; whence he visited the principal places of middle, southern, and northern Palestine. It is not our purpose to follow him through these scenes, but only to present to our readers a few extracts, which may indicate the intelligence and attractiveness of the work. He gives the following view of the seclusion of Palestine from the rest of the ancient world.

“ The peculiar characteristic of the Israelite people, whether as contemplated from their own sacred records, or as viewed by their Gentile neighbors, was that they were a nation secluded, set apart, from the rest of the world; ‘ haters,’ it was said, ‘ of the human race,’ and

hated by it in return. Is there anything in the physical structure and situation of their country which agrees with this peculiarity? Look at its boundaries. The most important in this respect will be that on the east. For in that early time, when Palestine first fell to the lot of the chosen people, the East was still the world. The great empires which rose on the plains of Mesopotamia, the cities of the Euphrates and the Tigris, were literally then, what Babylon is metaphorically in the Apocalypse, the rulers and corrupters of all the kingdoms of the earth. Between these great empires and the people of Israel, two obstacles were interposed. The first was the eastern Desert, which formed a barrier in front even of the outposts of Israel—the nomadic tribes on the east of the Jordan; the second, the vast fissure of the Jordan valley, which must always have acted as a deep trench within the exterior rampart of the Desert and the eastern hills of the Trans-Jordanic tribes.

“Next to the Assyrian empire in strength and power, superior to it in arts and civilization, was Egypt. What was there on the southern boundary of Palestine, to secure that ‘the Egyptians whom they saw on the shores of the Red Sea, they should see no more again?’ Up to the very frontier of their own land stretched that ‘great and terrible wilderness,’ which rolled like a sea between the

the long valley of Cælo-Syria, the hosts of Syrian and Assyrian conquerors accordingly poured. These were the natural fortifications of that vineyard which was 'hedged round about' with tower and trench, sea and desert, against the 'boars of the wood,' and 'the beast of the field.'

"In Palestine, as in Greece, every traveller is struck with the smallness of the territory. He is surprised, even after all that he has heard, at passing, in one long day, from the capital of Judæa to that of Samaria; or at seeing, within eight hours, three such spots, as Hebron, Bethlehem, and Jerusalem. The breadth of the country from the Jordan to the sea is rarely more than fifty miles. Its length from Dan to Beersheba is about a hundred and eighty miles. The time is now gone by, when the grandeur of a country is measured by its size, or the diminutive extent of an illustrious people can otherwise than enhance the magnitude of what they have done. The ancient taunt, however, and the facts which suggested it, may still illustrate the feeling which appears in their own records. The contrast between the littleness of Palestine and the vast extent of the empires which hung upon its northern and southern skirts, is rarely absent from the mind of the Prophets and Psalmists. It helps them to exalt their sense of the favor of God towards their land by magnifying their little hills and dry torrent-beds into an equality with the giant hills of Lebanon and Hermon and the sea-like rivers of Mesopotamia.* It also fosters the consciousness, that they were not always to be restrained within these earthly barriers—"The place is too strait for me; give me place where I may dwell." Nor is it only the smallness, but the narrowness, of the territory which is remarkable. From almost every high point in the country, its whole breadth is visible, from the long wall of the Moab hills on the east, to the Mediterranean sea on the west. Whatever may be the poverty or insignificance of the landscape, it is at once relieved by a glimpse of either of these two boundaries.

'Two voices are there—one is of the sea,
One of the mountains,'—

and the close proximity of each—the deep purple shade of the one, and the glittering waters of the other—makes it always possible for one or other of those two voices to be heard now, as they were by

* Compare Ps. lxxviii. 15;—"The 'Mount' of God is a high 'mountain,' as the 'mountain' of Bashan" (i.e. of Anti-Libanus). Isa. ii. 2;—"The mountain of the Lord's house shall be established on the top of the mountains." Ps. xlv. 4;—"There is a river, the streams whereof shall make glad the city of God."

the Psalmist of old. 'The strength of the "*mountains*" is his also—The *sea* is his, and He made it.'*

"Thus, although the Israelites were shut off by the southern and eastern deserts from the surrounding nations, they yet were always able to look beyond themselves. They had no connexion with either the eastern empires or the western isles—but they could not forget them. As in the words and forms of their worship they were constantly reminded how they had once been strangers in the land of Egypt; so the sight of the hills beyond the Jordan, and of the sea beyond the Philistine plain, were in their daily life a memorial that they were there secluded not for their own sakes, but for the sake of the world in whose centre they were set. The mountains of Gilead, and on the south, the long ridges of Arabia, were at hand to remind them of those distant regions from which their first fathers Abraham and Jacob had wandered into the country,—from which 'the camels and dromedaries of Midian and Ephah' were once again to pour in. The sea, whitening then as now with the ships of Tarshish, the outline of Chittim or Cyprus† just visible in the clear evening horizon, must have told them of the western world where lay the 'isles of the Gentiles,' which 'should come to their light, and kings to the brightness of their rising. . . . Who are

such sudden transitions. Such a country furnished at once the natural theatre of a history and a literature, which was destined to spread into nations accustomed to the most various climates and imagery. There must of course, under any circumstances, be much in the history of any nation, eastern or western, northern or southern, which, to other quarters of the world, will be more or less unintelligible. Still it is easy to conceive that whatever difficulty is presented to European or American minds by the sacred writings, might have been greatly aggravated had the Bible come into existence in a country more limited in its outward imagery than is the case with Palestine. If the Valley of the Nile or the Arabian Desert had witnessed the whole of the sacred history, it is impossible not to feel how widely separated it would have been from the ordinary European mind; how small a portion of our feelings and imaginations would have been represented by it. The truths might have been the same, but the forms in which they were clothed would have affected only a few here and there, leaving the great mass untouched. But as it is, we have the life of a Bedouin tribe, of an agricultural people, of seafaring cities; the extremes of barbarism and of civilization; the aspects of plain and of mountain; of a tropical, of an eastern, and almost of a northern climate. In Egypt there is a continual contact of desert and cultivated land; in Greece, there is a constant intermixture of the views of sea and land; in the ascent and descent of the great mountains of South America there is an interchange of the torrid and the arctic zones; in England, there is an alternation of wild hills and valleys with rich fields and plains. But in Palestine all these are combined. The Patriarchs could here gradually exchange the nomadic life for the pastoral, and then for the agricultural, passing almost insensibly from one to the other as the Desert melts imperceptibly into the hills of Palestine. Ishmael and Esau could again wander back into the sandy waste which lay at their very doors.* The scape-goat could still be sent from the temple-courts into the uninhabited wilderness.† John, and a greater than John, could return in a day's journey from the busiest haunts of men into the solitudes beyond the Jordan.‡ The various tribes could find their several occupations of shepherds, of warriors, of traffickers, according as they were settled on the margin of the Desert, in the mountain fastnesses, or on the shores of the Mediterranean. The sacred poetry, which was to be the delight and support of the human mind and the human soul in all regions of

* See Chapter I., Part ii. p. 100.

† Lev. xvi. 22.

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‡ See Chapters X. and XIII.

the world, embraced within its range the natural features of almost every country. The venerable poet of our own mountain regions used to dwell with genuine emotion on the pleasure he felt in the reflection that the Psalmists and Prophets dwelt in a mountainous country, and enjoyed its beauty as truly as himself. The devotions of our great maritime empire find a natural expression in the numerous allusions, which no inland situation could have permitted, to the roar of the Mediterranean sea, breaking over the rocks of Acre and Tyre,—‘the floods lift up their voice, the floods lift up their waves,’—the ‘great and wide sea,’ whose blue waters could be seen from the top of almost every mountain, ‘wherein are things creeping innumerable.’ There go the Phœnician ‘ships’ with their white sails, and ‘there is that Leviathan,’ the monster of the deep, which both Jewish and Grecian fancy was wont to place in the inland ocean, which was to them all, and more than all, that the Atlantic is to us. Thither, ‘they went down’ from their mountains, and ‘did their business in ships,’ in the ‘great waters,’ and saw the ‘wonders’ of the ‘deep;’ and along those shores were the ‘havens,’ few and far between, ‘where they would be’ when ‘the storm became calm, and the waves thereof were still.’* And with these milder and to us more familiar images were blended the more

descending on the mown grass,' the 'early and the latter rain,' the mountains 'watered from His chambers, the earth satisfied with the fruit of His works;'* which, though not the same as the ordinary returns of a European climate, were yet far more like it than could be found in Egypt, Arabia, or Assyria.

"Such instances of the variety of Jewish experience in Palestine, as contrasted with that of any other country, might easily be multiplied. But enough has been said to show its fitness for the history or the poetry of a nation with a universal destiny, and to indicate one at least of the methods by which that destiny was fostered; the sudden contrasts of the various aspects of life and death, sea and land, verdure and desert, storm and calm, heat and cold, which, so far as any natural means could assist, cultivated what has been well called the 'variety in unity,' so characteristic of the sacred books of Israel; so unlike those of India, of Persia, of Egypt, of Arabia.

"Amidst this great diversity of physical features, undoubtedly the one which most prevails over the others is its mountainous character. As a general rule, Palestine is not merely a mountainous country, but a mass of mountains, rising from a level sea-coast on the west, and from a level desert on the east, only cut asunder by the valley of the Jordan from north to south, and by the valley of Jezreel from east to west. The result of this peculiarity is, that not merely the hill-tops, but the valleys and plains of the interior of Palestine, both east and west, are themselves so high above the level of the sea, as to partake of all the main characteristics of mountainous history and scenery. Jerusalem is of nearly the same elevation as Skiddaw, and most of the chief cities of Palestine are several hundred feet above the Mediterranean sea."

He presents the following graphic account of the scene of Christ's approach to Jerusalem, narrated *Matt. xxi. 1-16*.

"Let us briefly go through the points which occur in the Sacred History, of the last days of Christ, during which alone He appears for any continuous period in Jerusalem and its neighbourhood. From Bethany we must begin. A wild mountain-hamlet screened by an intervening ridge from the view of the top of Olivet, perched on its broken plateau of rock, the last collection of human habitations before the desert-hills which reach to Jericho—this is the modern village of El-Lazarieh, which derives its name from its clustering round the traditional site of the one house and grave

* *Ps. lxxii. 6; civ. 12. Compare Deut. xi. 14; xxxii. 2.*

which give it an undying interest.* High in the distance are the Peraean mountains; the foreground is the deep descent to the Jordan valley. On the further side of that dark abyss Martha and Mary knew that Christ was abiding when they sent their messenger; up that long ascent they had often watched His approach—up that long ascent He came when, outside the village, Martha and Mary met Him, and the Jews stood round weeping.

“Up that same ascent He came, also, at the beginning of the week of His Passion. One night He halted in the village, as of old; the village and the Desert were then all alive,—as they still are once every year at the Greek Easter,—with the crowd of Paschal pilgrims moving to and fro between Bethany and Jerusalem. In the morning, He set forth on His journey. Three pathways lead, and probably always led, from Bethany to Jerusalem; † one a steep foot-path over the summit of Mount Olivet; another, by a long circuit over its northern shoulder, down the valley which parts it from Scopus; the third, the natural continuation of the road by which mounted travellers always approach the city from Jericho, over the southern shoulder, between the summit which contains the Tombs of the Prophets and that called the ‘Mount of Offence.’ There

of palm rose on the south-eastern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards towards Bethany, with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying* to the great event at the sepulchre of Lazarus. The road soon loses sight of Bethany. It is now a rough, but still broad and well-defined mountain track, winding over rock and loose stones; a steep declivity below on the left; the sloping shoulder of Olivet above it on the right; fig-trees below and above, here and there growing out of the rocky soil. Along the road the multitudes threw down the branches which they cut as they went along, or spread out a rude matting formed of the palm-branches they had already cut as they came out. The larger portion—those, perhaps, who escorted Him from Bethany—unwrapped their loose cloaks from their shoulders, and stretched them along the rough path, to form a momentary carpet as He approached.† The two streams met midway. Half of the vast mass, turning round, preceded, the other half followed.‡ Gradually the long procession swept up and over the ridge, where first begins 'the descent of the Mount of Olives' towards Jerusalem. At this point the first view is caught of the south-eastern corner of the city. The Temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David and the angle of the western walls, but then covered with houses to its base,

affords. Eastern gardens, it must be remembered, are not flower-gardens, nor private gardens, but the orchards, vineyards, and fig-enclosures round the town.

* "The 'multitude' (ὁ δὲ ὄχλος) that was with him when he called Lazarus from the grave . . . 'was bearing record'" (ἡμαρτυροῦντες), John xii. 17.

† "'The greater part of the multitude' (ὁ πλείστος ὄχλος) 'strewed their own cloaks' (ἐσπρωσαν ταυτῶν τὰ ἱμάτια) in the 'road'; but others 'were cutting down' branches from the trees, and 'were strewing them' in the 'road' (ἐσπρυνον . . . ἐσπρύνουσιν) Matt. xxi. 8. Observe the difference of the tenses . . . τὰ ἱμάτια, the 'abba' or 'hyke,' the loose blanket or cloak worn over the tunic or shirt (χιτῶν)." A striking instance of the practice is mentioned by Robinson, ii. 162, when the inhabitants of Bethlehem threw their garments under the feet of the horses of the English Consul of Damascus, whose aid they were imploring. The *branches* (ελάτοι) cut from the trees as they went (Matt. xxi. 8) are different from the *matting*s (σολβάτες), Mark xi. 8, which they had twisted out of the palm-branches as they came. Στίβας is usually a mattress; in Plato's Rep. ii. 1372, it is a mat made of ivy or myrtle. Here, in all probability, it was hastily woven of palm-branches.

‡ Mark xi. 9. "Those that were going before, and those that were following, were shouting," οἱ προάγουτες καὶ οἱ ἀκολουθεῖντες ἔκραζον.

surmounted by the Castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically called the 'City of David,' derived its name. It was at this precise point, 'as He drew near, at the descent of the Mount of Olives,'*—(may it not have been from the sight thus opening upon them?)—that the shout of triumph burst forth from the multitude, 'Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father *David*. Hosanna . . . peace . . . glory in the highest.†' There was a pause as the shout rang through the long defile; and, as the Pharisees who stood by in the crowd‡ complained, He pointed to the stones which, strewn beneath their feet, would immediately 'cry out' if 'these were to hold their peace.'

"Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again, it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El-Aksa rises like a ghost from the earth before the traveller stands on the ledge, so then must have risen the Temple tower; as now the vast enclosure of the Mussulman sanctuary,

"Nowhere else on the Mount of Olives is there a view like this. By the two other approaches, above mentioned, over the summit, and over the northern shoulder, of the hill, the city reveals itself gradually; there is no partial glimpse like that which has been just described as agreeing so well with the first outbreak of popular acclamation, still less is there any point where, as here, the city and Temple would suddenly burst into view, producing the sudden and affecting impression described in the Gospel narrative. And this precise coincidence is the more remarkable because the traditional route of the Triumphal Entry is over the summit of Olivet; and the traditional spot of the lamentation is at a place half-way down the mountain, to which the description is wholly inapplicable, whilst no tradition attaches to this, the only road by which a large procession could have come; and this, almost the only spot of the Mount of Olives which the Gospel narrative fixes with exact certainty, is almost the only unmarked spot,—undefiled or unhallowed by mosque or church, chapel or tower—left to speak for itself, that here the Lord's feet stood, and here His eyes beheld what is still the most impressive view which the neighbourhood of Jerusalem furnishes,—and the tears rushed forth at the sight."

Gibeon, a lofty hill, seven miles north of Jerusalem, on which the tabernacle was stationed for a considerable period, he thus describes.

"From the passes of the tribe of Benjamin we turn by a natural connection to those remarkable heights which guard their entrance into the table-land, and which diversify with their pointed summits that table-land itself. The very names of the towns of Benjamin indicate how eminently they partook of this general characteristic of the position of Judæan cities—Gibeah—Geba—Gibeon—all signifying 'hill,'—Ramah, 'a high place,'—Mizpeh, 'the watch-tower.' And it has been already observed how from these heights, to the north of Jerusalem, is in all likelihood derived the ancient image of 'God standing about his people.' On most of these it is needless to enlarge. El-Bireh, the ancient Beeroth, is remarkable as the first halting-place of caravans on the northern road from Jerusalem, and therefore, not improbably, the scene of the event to which its monastic tradition lays claim,—the place where the 'parents' of Jesus 'sought him among their kinsfolk and acquaintance, and when they found him not, turned back again to Jerusalem.' Er-Ram, marked by the village and green patch on its summit, first seen by the traveller on his approach to Jerusalem from the south, is cer-

tainly 'Ramah of Benjamain.' Tel-el-Fulil, distinguished by its curiously knobbed and double top, is in all probability Gibeah, the birth-place of Saul, and during his reign, the capital of his tribe and kingdom, and from him deriving the name of 'Gibeah of Saul,'* as before 'of Benjamin';† 'the *hill* of Benjamin,' or 'of Saul.' Just out of sight of Jerusalem, Anathoth, the birth-place of Jeremiah, looks down on the Dead Sea. Jeba, on the wild hills between Gibeah and Michmash, is clearly 'Geba,' famous as the scene of Jonathan's first exploit against the Philistines.‡ From its summit is seen northward the white chalky height of Rûmmon, the 'cliff Rimmon' overhanging the Jordan 'wilderness,' where the remnant of the Benjamites maintained themselves in the general ruin of their tribe.§ Further still, the dark conical hill of Tayibeh, with its village perched aloft, like those of the Apennines, the probable representative of Ophrah of Benjamin,¶ in later times 'the city called *Ephraim*,' to which our Lord retired, 'near to the wilderness,' after the raising of Lazarus.**

"But two of these heights, in historical importance, stand out from all the rest. Of all points of interest about Jerusalem, none perhaps gains so much from an actual visit to Palestine as the lofty peaked eminence which fills up the north-west corner of the table-land, seen

the hands of thine enemies.* It can only be from the uncertainty of its ancient identity that it has been passed over by modern travellers in comparative silence. At present it bears the name of Nebi-Samuel, which is derived from the Mussulman tradition—now perpetuated by a mosque and tomb—that here lies buried the prophet Samuel.† In the time of the Crusaders it was regarded—not unnaturally, if they merely considered the grandeur of the position—as the site of the great sanctuary of Shiloh. In the manifest impossibilities of either of these assumptions, it has by the latest investigators been identified with Mizpeh.

“But a closer examination of its position will probably lead to a more certain and satisfactory result. It stands, as we have already seen, at the head of the pass of Beth-horon; and on a lower eminence at its northern roots, one of those rounded hills which characterize especially the western formation of Judæa—rises the village of El-Jib, which, both by its name and situation, is incontestably identified with the ancient Gibeon. Gibeon was the head of the powerful Hivite league, which included three of the adjacent towns, Beeroth, Kirjath-jearim, and Chephirah;‡ and this circumstance, with its important post as the key of the pass of Beth-horon, made it ‘a great city,’§ and, though not under royal government, equal in rank to ‘one of the royal cities,’ celebrated for its strength and the wisdom of its inhabitants.|| Hence it was that the raising of the siege of Gibeon, as already described in the account of the battle of Beth-horon, was so vital to the conquest of Canaan. But the chief fame of Gibeon in later times was not derived from the city itself, but from the ‘great high place’¶ hard by, whither, after the destruction of its seat at Nob or Olivet, the tabernacle was brought, and where it remained till it was thence removed to Jerusalem by Solomon. It can hardly be doubted that to this great sanctuary the lofty height of Nebi-Samuel, towering immediately over the town of El-Jib, exactly corresponds. We see at once the

* Gibbon, c. 59, but inaccurately from Joinville (part 2). Joinville mentions no place. But Vinisauf, though without the speech, relates the king's ascent of a hill; and Coggeshale (p. 823), though without any allusion to this story, speaks of his visit to a hermit “apud Samuelem in monte quodam,” which can be hardly anything else than Nebi-Samuel. And no other suits Richard's position.

† “He built the tomb in his life-time,” said the Mussulman guardian of the mosque to us, “but was not buried here till after the expulsion of the Greeks.”

‡ Joa. ix. 17.

§ Joa. x. 2.

|| Joa. ix. 4, x. 2.

¶ 1 Kings iii. 4; ix. 2; 2 Chron. 3. 13.

appropriateness of the transference to this eminence, when it could no longer remain on the opposite ridge of Olivet; and, if this peak were thus the 'great high place' of Solomon's worship, a significance is given to what otherwise would be a blank and nameless feature in a region where all the less conspicuous hills are distinguished by some historical name, and a ground for the sanctity with which the Mussulman and Christian traditions have invested it, as the Ramah and the Shiloh of Samuel, even though those traditions themselves are without foundation. In Epiphanius' time* it still bore the name of the Mountain of Gibeon; and from its conspicuous height the name of 'Gibeon' ('belonging to a hill') was naturally derived to the city itself, which lay always where its modern representative lies now, on the lower eminence. From thence the Gibeonites 'hewed the wood' of the adjacent valley, and 'drew the water'† from the springs and tanks with which its immediate neighbourhood abounds, and carried them up to the Sacred Tent, and there attended the 'altar of the Lord,' which, from its proud elevation, overlooked the wide domain of Israel."

This is a site a just conception of which is necessary in order to appreciate the conspicuity and impressiveness of

further south, but along the plain of Sharon, far north in Galilee, and, not improbably, over a wide region on the other side of Jordan. Who can doubt that thousands at their own doors, and myriads and myriads gathered on more elevated points, gazed at the sight, felt its awful significance, and bowed in homage of their covenant God to whom the propitiation was offered !

ART. III.—NOTES ON SCRIPTURE.

It was no doubt with regret that Pilate saw the soldiers return through the streets,—at that time crowded with strangers who had come to attend the feast,—with their prisoner to his bar. He had hoped to escape all further responsibility, but he found himself mistaken. It is probable the priests, and scribes, and the multitude, followed closely in the train. Seeing, therefore, no escape, Pilate resumes the trial ; having first

Luke xxiii. 13. “Called together the chief priests, and the rulers, and the people.”

The embarrassment of Pilate arose from his indecision ; and the unjustifiable expedient of sending Jesus to Herod as a prisoner. Herod returned him as such, in custody, to Pilate, and Pilate, therefore, could not avoid proceeding further. Had he declared plainly and firmly his sentence in the first instance, he would have freed himself from all further trouble. He ought not to have given the priests, and scribes, and people, the slightest encouragement to hope anything further or different from him, and adhered to his purpose with firmness.

Upon resuming the business, he said to the multitude gathered on the pavement, which no doubt was very large :

Luke xxiii. 14, 15. “Ye have brought this man unto me, as one that perverteth the people, and behold I have examined him before you, and have found no fault in this man touching those things whereof ye accuse him ; no, nor yet Herod ; for I sent you to him, and nothing worthy of death is done unto him.”

Observe: the only charge he specifies is that of perverting the people. He says nothing of treason, or forbidding to pay tribute to Cæsar. He again declares him innocent of the offences charged against him by the chief priests, scribes, and elders. He speaks of the examination as having been made in their presence, and he declares that his own judgment in the matter had been confirmed by Herod. Under these circumstances, what honest course was left Pilate but to discharge him immediately from custody, and allow him to resume his former course of life? We are astonished, therefore, at the obliquity of Pilate's moral sense, when he announces his purpose to chastise him first, and then release him.

Luke xxiii. 16. "I will therefore chastise him and release him."

Pilate's motive for this act of injustice, was probably to propitiate the Jews, and allay the infuriated passions of the priests and rulers. Perhaps he had brought himself to believe that it was an act of lenity to inflict chastisement, if he might thereby save life.

accused, and to turn upon him the indignation which was due to his accusers. But the accusers were powerful, bold, implacable in their hatred, and capable of inspiring Pilate with fear. He knew they would not consent to an entire justification, but he thought this smaller injustice (as it seemed to him) would appease them. He feared to irritate the priests, and scribes, and rulers, by refusing everything, and hoped to make them relax by ordering chastisement instead of death. But he was mistaken. This unjust condescension showed his weakness and his fears, of which the priests and scribes took advantage.

The bad example of Herod was probably injurious to Pilate. He understood from Herod's conduct, that he regarded the Lord Jesus as a visionary king or a madman, and therefore not worthy of serious consideration. This led him, Pilate, to believe, perhaps, that it was a case in which he was not called upon to be absolutely and inflexibly just. Herod had been guilty of injustice in exposing an innocent person to derision, and Pilate thought, perhaps, that he might with as good reason commit an injustice of another kind.

Matt. xxvii. 15. "Now at that feast, the governor was wont to release unto the people."

Mark xv. 6. "One prisoner, whomsoever they desired."

Matt. xxvii. 16. "And they had then a notable prisoner called Barabbas."

Mark xv. 7, 8. "Which lay bound with them, that had made insurrection with him, who had committed murder in the insurrection in the city (Luke xxiii. 19), and the multitude crying aloud began to desire him to do as he had ever done unto them."

The origin of this custom is uncertain. Probably it was very remote. Some suppose it was founded on the delivery of the people from Egyptian bondage. Others refer it to the deliverance of the exterminating angel on the night of the first passover. Others still suppose this custom was of Roman origin, and they refer to Livy, book v. c. 13, to prove that during the *Lectisternia* all prisoners in Rome were freed from their bonds. But this custom required the release of only *one* prisoner, and was probably of Jewish origin.

We observe that, according to Matthew (xxvii. 15), it was a favor shown to the people, not to the rulers. The people had the choice, and as Mark (xv. 6) says, they might choose whomsoever they desired. Hence, the priests and elders, knowing that the privilege of choice was not theirs, but that of the public generally, were obliged to use persuasion with the people not to ask the release of Jesus. (Matt. xxvii. 20.) We may infer, however, that the custom had not the force of a law, because in this instance Pilate, as we shall soon see, restricted them to a choice between two persons, although we know that there were other persons in prison at that time. Therefore, after the Redeemer had been sent back to Pilate by Herod, and Pilate had called the chief priests, rulers, and people together, with allusion to this custom which they had mentioned, Pilate said :

John xviii. 39. "Ye have a custom that I should release one unto you at the passover; will ye therefore that I release unto you the king of the Jews?"

This question was prompted by Pilate's desire. According to Matt. xxvii. 17, he put the question in another form :

thought this expedient even preferable to the one he first proposed, as it would relieve him from performing the unjust act of scourging an innocent person, and even from passing any judgment against him.

It is probable, too, that the motive of Pilate in restricting the choice of the people to these two persons, was the belief that they could not hesitate between these two, to ask for the release of Jesus; for Barabbas appears to have been one of those atrocious criminals for whom the people have no sympathy. Pilate probably thought that if the people should be allowed to make choice generally of any prisoner whom they desired, their choice might fall on some other person. Certainly they could not choose Barabbas, the worst of men!! So thought Pilate perhaps. But all these expedients failed. The chief priests and scribes were inexorable, and their influence with the people was sufficient to frustrate all his plans. They submitted to this restriction, imposed arbitrarily, perhaps, by Pilate, and demanded the release of Barabbas, although, perhaps, he was the last man they would have chosen except Jesus.

Let us pause a moment upon this part of Pilate's conduct. In the first place, he knew that the motive of the chief priests was envy. (Mark xv. 10.) He knew it was our Lord's boldness in reproving hypocrisy and vice—his disinterestedness, his virtue, his reputation, and influence, that provoked them. Yet he was willing to abandon to the caprice of the people, a man whom he knew to be innocent. He made the people judges in his place, and gave them the right to declare which in their opinion was most deserving of their commiseration. Again, his proposal was to render to the Lord Jesus, as a favor, that which was due to him as a matter of justice—that is, give him permission to live as one pardoned from crime. It was a great injustice to place on a level a man he had declared to be innocent, who he knew was persecuted by envy, with an atrocious criminal—a murderer; and by so doing, he prepared the people, as far as he could, to regard them both in the same rank. It was a manifest contradiction—in one breath to say I find no fault in this man at all—and in the next, to say you have a custom that I should release one criminal unto you at this feast, will you that I release to you the king of the Jews? Why

release him as a criminal, if he had committed no crime! Pilate at first, perhaps, hoped the people would accept him, without thus putting him in comparison with another, and hence, according to John, he proposed him at first alone, calling him the king of the Jews, not in mockery, nor in the way of persuasion, but with the design to excite in the people a sense of pity, or of respect, or of shame. For opprobrium would fall on the nation, if a person avowing himself to be their king should suffer capital punishment for that cause. All these shifts were utterly unworthy of Pilate's official character. He knew that laws are designed to protect the weak against the strong, and to afford an asylum to virtue.

It was at this stage of the proceedings, while sitting on the judgment-seat, that his wife sent to him, saying:

Matt. xxvii. 19. "Have nothing to do with that just man, for I have suffered many things this day in a dream because of him."

By this circumstance we know that the fame of our Lord had reached the family of Pilate. How Pilate's wife was

the mystery of our Lord's person was at that time hidden from Satan and evil spirits, although they felt his power in a manner they could not resist. We have no reason to think that Satan ventured to approach his person, or directly to molest him, from the time he departed from him after his temptation in the wilderness (Luke iv. 13) until he entered into Judas the evening of the betrayal. At that time Satan was formally absolved from the restraint our Lord had exercised over him, and speedily destroyed his own power by accomplishing the death of the Lord Jesus, Heb. ii. 14. Had Satan been aware of this consequence of the death he was intent upon accomplishing, we may be sure, on the ground of our Lord's reasoning in Matt. xii. 24-26, he would not have instigated Judas, the priests, the Jews, and Pilate to pursue the work of his destruction, and we have also for this opinion the authority of the apostle Paul (1 Cor. ii. 8). The fact is, our Lord's divine nature was hidden from devils, as well as men, and with it the mystery of redemption through his death. His resurrection from the dead, and his ascension to glory and power, revealed this mystery to Satan, but not to the masses of mankind, who are still deceived and led captive by Satan at his will. Those only of mankind who are taught by the Spirit of God really comprehend this mystery even now. But a time is coming when it will be openly revealed to all men, and shall be universally acknowledged by all in earth and all under the earth, as well as in heaven (Philip. ii. 9-11). Those who have entertained the first of these opinions, suppose that Satan began to perceive the true character of the Lord and the consequences of his death, and therefore adopted this means to prevent it, as if he had repented or changed his purpose. But it is more reasonable to suppose that Satan, as well as Pilate and the Jews, regarded him merely as a man, or as a mere creature, not as Jehovah incarnate. As to the other supposition, we know that in ancient times God imparted knowledge by means of dreams—as the examples of Pharaoh, of Nebuchadnezzar, and of Joseph, the husband of Mary, attest.

Whether the dream of Pilate's wife was divinely inspired, we are not informed. If God did not produce it, he permitted it, and the evangelist thought it worthy of being

recorded. Some suppose that the whole scene through which Pilate had passed, appeared to her in a vision, and that thus she was apprised of the transaction in which her husband was engaged. In this way they account for the haste and urgency of the message.

It is certainly true, that God sometimes warns men who are bent on wicked courses, in an extraordinary way. Of this Balaam is an example, and it is not incredible that God should in this way convey an intimation of the guilt he was incurring to Pilate.

One thing is remarkable—that while every Jew, so far as we know, was either an enemy of the Lord or silent, Pilate and his wife were the only persons who publicly proclaimed his innocence—a sign, if we may interpret it by the event, that the glory of the true religion was departing from Israel for a time to rest upon the Gentiles.

The interruption occasioned by this message to Pilate was brief, and we are not informed of its effect on his mind. The chief priests and elders employed themselves in the meantime in exciting the multitude to the course they desired.

reached its turning point. Should the people choose Jesus, their labor was lost. No artifice, no calumny, is left untried—not an instant is left unemployed—every word uttered in favor of the Lord Jesus is rebuked or treated with contempt or scorn—the irresolution, the indifference, the inconstancy, the ignorance of any, is turned to their own account.

This scene is a lesson for all ages. How little reliance can be put upon the people—how little upon the favor of a judge, unless followed by a clear, decisive, and resolute judgment, which shall command the silence, if not the respect, of crafty calumniators. This very withdrawal of Pilate's attention from the matter in hand by his wife's message, brief as it was, became the occasion of frustrating the object he had in view, through the malice, activity, and artifices of the priests, and scribes, and rulers. As soon as Pilate was ready to receive their answer, the multitude cried out all at once, saying—

Luke xviii. 18. "Away with this man, and release unto us Barabbas."

Pilate was taken in his own artifices. His unjust policy was turned against himself. His proposal in a manner bound him to abide by the choice of the people. But being still desirous to release Jesus—

Luke xxiii. 20; Matt. xxvii. 21. "He spake to them again, and said, Whether of the twain will ye that I release unto you?"

John xviii. 24. "Then cried they all again, not this man, but Barabbas."

It is not probable that Barabbas was present. It is evident from the form of this answer that Jesus was, and that he stood in their view. Not *this* man, pointing, as it were, to his person, and not calling him by name.

The choice, thus repeated, was conclusive. Barabbas, though a robber and a murderer, was to be set free, and allowed once more to enter on his course of violence and bloodshed.

Here let us pause a moment. The choice of Barabbas is the most striking instance of popular depravity on record. Had Barabbas been the only prisoner in all Judea, why should the people ask that he should escape the punishment

he so fully deserved? He was a seditious person, a robber, a murderer. But when put in the alternative with one who was well known throughout Judea, Galilee, and all Syria as a benefactor, intent on doing good, having, as all acknowledged, the most extraordinary powers ever possessed by any of the sons of men—who had wrought innumerable miracles of healing, whose wisdom, and virtue, and eloquence had elevated him far above all their teachers, their choice of Barabbas and rejection of Jesus excites our amazement.

Some have supposed that the *name* of this atrocious offender against the laws of God and of man was really *Jesus* Barabbas. It is a fact also that several ancient MSS., the Armenian translation, and a Syrian translation from the Armenian, write his name thus (see Mill's N. T., Knappius N. T., Griesbach's N. T.). The Greek father, Origen, in his exposition of the gospel by Matthew, observes that several MSS. did not prefix *Jesus* to the name *Barabbas*; leaving us to infer that the greater number did. On this ground

robber and a murderer, intimates to us what passed in the secret councils of the Father, when our fallen race was set in comparison or contrast with his only begotten son (John iii. 16).

What the Jewish people did, when they denied the Holy One and the Just, and required that he should be put to death, and that a murderer should be released to them in his stead, teaches us the greatness of God's mercy and love to our race, when he delivered his Son for us in our apostasy and crimes (see John iii. 16 ; Rom. viii. 32 ; Rom. v. 8 ; John xii. 27).

The divine mercy of the Father chose us, deserving as we were of his infinite displeasure, in preference to his own Son, in whom he was ever well pleased. He preferred that he should for a time lay aside his glory, become incarnate, and be despised and rejected, loaded with insults, and reproaches, and stripes, and expire on the cross, rather than consent to the punishment of mad, ungrateful, impenitent slaves of sin and Satan, who were eager to imbrue their hands in the blood of his incarnate Son. Equal also was the mercy of God the Son, who laid aside his glory and became incarnate only that he might become a victim and a sacrifice for our sins—it being impossible that any other victim should stand for them (see Heb. x. 5, and 1 Pet. iii. 18).

If we regard only Pilate and the Jews in this matter, it was an awful crime to release Barabbas instead of Jesus ; but if we look at it as the necessary means appointed by the Divine mercy for redeeming the world from the power of Satan and the curse, we see in it the greatest exhibition possible of the holiness, justice, and mercy of the Divine government. Had God treated sinners of mankind according to their guilt and desert, and the innocent according to his innocence, all our sins had remained on our own heads, and would continue so to remain for ever. But the Holy One and the Just himself bore our sins in his own body on the tree, that we being dead to sins, should live unto righteousness. By his stripes we are healed (1 Pet. ii. 24).

It is said of Barabbas that he was a notable offender and a prisoner. The substitution of our Lord for such a person holds out a hope of pardon and release to all others, however aggravated their crimes ; and in the same way, the

apostle Paul reasons: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. i. 16).

Some have found in Barabbas a figure or a representative of Adam. Adam was guilty of rebellion, of robbing God of the only thing in the earth he had reserved as a sign of his sovereignty, and of destroying his own race; Barabbas was a prisoner for the like offences—insurrection or sedition, robbery, and murder. On the other hand, the Lord Jesus, as the head of a new race to be brought into being through his death, is elsewhere (Rom. v. 14; 1 Cor. xv. 45) put in a parallel with the first Adam and his race. The latter cannot live and rise to a new life without the former, and the former cannot render life to the latter but by consenting to die in his place. Relations like these, in fact, existed between Adam and Barabbas on the one hand, and the Lord Christ on the other. The divine mercy required the choice which was actually made. Men and devils, in

these characters or qualities in his intercourse with the priests and people, so that by the very course of the proceedings, and the form of his judgment, the Jews did demand the crucifixion of their king and Messiah. He gave him this title also in the epigraph or superscription of the cross, and refused to alter a word of it, though the chief priests besought him to do so. "Write not 'the king of the Jews,'" but that he said "I am king of the Jews." The priests desired Pilate to write what was not true, and Pilate firmly refused to do so. Yet Pilate did ascribe to him his true character repeatedly, and in this character the Jews invoked upon him a punishment unknown to their laws. Pilate all along appears to have understood that the royalty he claimed was connected with the religious expectations and hopes of the Jews, and therefore was not more obnoxious to punishment than were their own religious expectations and desires. But to resume. The people, thus appealed to, as if their wishes were to be consulted in a matter of official judgment—

Mark xv. 13; Matt. xxvii. 22; Luke xxiii. 21. "Cried out again," "and all say unto him, Crucify him, crucify him, let him be crucified."

How strange, how unnatural, that they should desire the infliction of a barbarous punishment, unknown to their laws, which could never have been practised among them, had they not been a subject people. Pilate must have been greatly surprised by these boisterous, unnatural cries of the people. But he had exposed himself to the embarrassment their demand caused him, by putting the question to them, and by coupling with him Barabbas, who had been really guilty of three crimes which the Romans punished by crucifixion, especially when the offender was not a Roman citizen. Thus the imprudence of Pilate, and the crime of the priests and the people, prepared the way to the mystery of the cross, which, up to this moment, was so concealed and, to all human appearances, so incredible; although the Lord himself had predicted it just before the close of his ministry in the most express terms, and had alluded to it, in a way which is now very intelligible to us, soon after the commencement of his public ministry: "He that taketh not up his cross and followeth after me, is not worthy of

me" (Matt. x. 38); "If any will come after me, let him deny himself, and take up his cross and follow me" (Matt. xvi. 24); "And whoever doth not bear his cross and come after me, cannot be my disciple" (Luke xiv. 27; see also Matt. xxiii. 34). These expressions show that the manner of his death was ever present to his mind. Yet there was nothing of this kind predicted in the Scriptures, which shows in a more clear light that our Lord's prophecy was divine. Before he left Galilee, he predicted his crucifixion in the plainest language, so that his disciples could no longer misapprehend his words, although they could not believe them. "Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and they shall deliver him to the Gentiles to mock, and to scourge and to crucify," &c. (Matt. xx. 18, 19). No crime was punished by the law of Moses (as we have said) by crucifixion, and the observation of John upon these words of the Jews is important: "It is not lawful for us to put any man to death, that the saying of Jesus might be fulfilled

What! chastise a man in whom he found no fault at all, as he had declared a short time before! True, he now modifies the expression by saying, "I have found *no cause of death* in him." Whether this change of expression was designed and significant or not we do not know. Perhaps he aimed to save himself from the manifest contradiction of proposing to inflict even the smaller punishment on one so entirely innocent of all crime. But what we ought particularly to remark, is the imprudence of Pilate, in proposing to inflict the punishment of scourging, without knowing that the enemies of the Lord would be satisfied with it. Yet he binds himself to this extent, while he leaves them altogether free. He was weak and cowardly to punish at all; and having inflicted the punishment proposed, we should have no reason to suppose he would be firm enough to discharge him. He showed his fear by yielding at all. He ought to have known the workings of corrupt human nature too well, to suppose that the furious passions of the priests and rulers and the populace would stop precisely at the point he should fix. The scourging which usually preceded capital punishment among the Romans, was an incitement to the people to persist in their demand. Accordingly, we find that the announcement of this purpose exasperated the multitude yet more, and perceiving the power they had acquired over Pilate by their vociferous demands, they resolved to exercise it; for as Mark and Luke both inform us—

Mark xv. 14; Luke xxiii. 23. "They then cried out the more exceedingly, and were instant with loud voices, requiring that he should be crucified. And the voices of them and of the chief priests prevailed."

Had Pilate been a just and a holy man, God would not have allowed him to be brought into so perilous a condition, which is as much as to say that he would not have been allowed to become the Governor of Judea at that time. It may be that much better men than Pilate coveted the office, which Tiberius Cæsar, the Roman Emperor, conferred upon him. If the affairs of government were managed then as they are now, we can hardly doubt that the office of Governor of Judea was greatly coveted and sought after by many who looked upon Pilate's success

with envy. Yet when we look upon these times in the light of the Scriptures, and of those divine purposes which were then to be fulfilled, we can see mercy in the failure of Pilate's competitors, and judgment upon Pilate. There was a *needs be* that Christ should suffer at that time, by wicked hands, and it was so ordered in the providence of God, that the voluntary wickedness of Pilate and of that generation of Jews should be the instrument.

Matt. xxvii. 24. "When Pilate saw that he could not prevail, but rather that a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see you to it."

Pilate resorted to this ceremony, probably while sitting on the judgment-seat on the pavement in the open air, and of course in the presence of an immense multitude of Jews from all parts of the country. It is computed, by some authors, that at the festival of the Passover, there were three millions of people in and near the city of Jerusalem. (See Vossius' Harmony, and Josephus.) The object of the ceremony thus publicly performed was to clear himself of the

was a most remarkable testimony to our Lord's innocence. We read nothing like it in history. Pilate is not content to declare several times publicly, in spite of calumnious accusations persevered in before the people, that he found no fault in him. Nor is it enough in his judgment to say in figurative language, that he washes his hands of the business—that he takes no part in the accusations made against the Lord Jesus, nor in his death. He determines to perform a public ceremony, while sitting on his tribunal, in the view of the immense multitude gathered before it, consisting no doubt, as we have intimated, in part of strangers, whom the feast had brought to Jerusalem, as an attestation which could not be obscured or perverted; and as a proof to all time of the injustice of the act he himself was about to perform. He therefore took water, and probably in the most solemn and impressive manner he was capable of, washed his hands before the multitude, saying audibly, "I am innocent of the blood of this *just* one: ye shall see," (for such is the exact meaning.)

If we reflect upon this transaction, it will appear very extraordinary. Nothing short of the wisdom and power of God could thus connect with the death of the Lord Jesus so many justificatory circumstances, without making them avail to his deliverance—circumstances which proclaim in the most impressive form his more than human virtue, and yet without preventing the accomplishment of those prophecies, which foretold that he should be numbered with transgressors, and be treated as though he were one. The whole proceeding, taken together, was a most solemn acquittal of all crime, followed by a punishment which was inflicted only upon great malefactors.

Matt. xxvii. 25. "Then answered all the people and said, His blood be on us, and on our children."

These words were uttered in answer to those of Pilate, in which he vainly attempted to cast on the people the responsibility of the unjust act he was about to perform. Pilate had intimated to them his belief, that they should some day suffer for their cruel and unjust conduct, and the meaning of their response may be thus expressed: "Your fear does not affect us; we have no fear that the blood of this man, whom you call just, will be demanded of us or our pos-

terity. We willingly consent to bear all the vengeance which the Divine Justice shall see proper to inflict. We consent to be responsible for whatever injustice there may be, and to bear the punishment of it." There was, however, a meaning in these words which the blinded multitude did not intend, and which, nevertheless, has been fulfilled in respect to many of that race, and will yet be fulfilled in respect to the entire nation. "The blood of Christ cleanseth from all sin. It speaketh better things than that of Abel" (Heb. xii. 24); and this imprecation, uttered in the spirit of hate, at that time, will hereafter be uttered in the spirit of mourning and bitterness, and be answered with the greatest of blessings (Zech. xii. 10).

Mark xv. 15; Luke xxiii. 24, 25. "And so Pilate having resolved to content the people, gave sentence that it should be as they required, and he released unto them him that for sedition and murder was cast into prison, whom they had desired."

Thus ended all Pilate's efforts to reconcile the demands of justice and his own conscience with his fears. With

The Romans scourged with rods, or with whip, or thongs, which were often armed with little bones or knots. The term used by Matthew and Mark to signify *scourge*, is derived from the Latin *flagellum*, from which we get the word *flagellation*. *Flagellum* is derived from *flagrum* (a whip), or from *flagro*, to burn, on account of the burning sensation it occasions.* There can be no doubt, from the terms used by Matthew, Mark, and John, that it was very cruel, and a literal fulfilment of the prophecy of Isaiah (liii. 5, 10, and l. 5, 6): "He was wounded for our transgressions—bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. . . . Yet it pleased the Lord to bruise him," &c. These expressions, which are not exaggerated, signify more than we can imagine.

Scourging, with the Romans, was sometimes used as a species of torture. It was resorted to sometimes in order to extort a confession, as we learn by Acts xxii. 24. In the Apocryphal book called the Wisdom of Solomon (ch. ii. 19), we have some evidence of the use of torture among the Jews for the same purpose. "Let us examine him with despitefulness and torture, that we may know his weakness and prove his patience. Let us condemn him with a shameful death; for by his own sayings he shall be respected."

There can be no reasonable doubt that the bodily sufferings of our Lord were inflicted through the instigation of Satan. From the ending of the temptation in the wilderness, before our Lord entered upon his public ministry,

* The Roman method of scourging differed from the Jewish in several respects. The Jewish was limited to forty stripes, from which it was the practice to deduct one, either from motives of humanity or through fear of mistake (Deut. xxv. 3; 2 Cor. xi. 24). The Romans varied in the number. The Jews scourged with *loro vitulino*, a leather thong simply, according to the Rabbins. The Romans used rods, whips, or thongs (*aculeatis flagellis*), as stated above. They also bound the person doomed to be scourged to a column, having first entirely denuded the body, *abducite hunc intro atque astringite ad columnam fortiter*. (Plaut Bacch. Act iv. Sc. vii., Cicero Orat. pro Rabirio. See John Leusden's *Philologus Hebræo mixtus*, Dissert. 49th, part 2d.) Some authors have undertaken to say how many blows were inflicted by Pilate's command on our blessed Lord; but they can have no means of knowing anything about it. (See Vossius' *Harmony*, lib. ii. cap. v. § 17.)

until the night in which he was betrayed, Satan was like that unclean spirit, dislodged from his house, mentioned in Matt. xii. 43 (see verses 27 to 29 also). Without penetrating the mystery of our Lord's person, he felt his own person crippled even by the Lord's presence. He could not resist his word. Observe his language during the temptation: "If thou be the Son of God" (or a son of God) (Matt. iv. 3, 6; Luke iv. 3, 9). Had he really known the Lord Jesus to be Jehovah incarnate, his Creator and the Lord of heaven and earth, it is incredible that he even should have approached him in the way of temptation; and although he spoke to him, as it were, doubtingly, as though he might be the Son, or a son of God, we have no reason to suppose he understood "the Son of God" to be God himself in the person of the Son, the second person of the Trinity, but rather a mere man, whom God had wonderfully favored. The mystery of the incarnation was hidden from him, as well as from all created beings. This mystery was not disclosed until the resurrection (Rom. i. 4). Being ignorant, therefore, of the divine nature of the Lord, when he was

not be reckoned a son. So thought the apostles ; for when they were beaten by command of the Jewish council, they departed rejoicing that they were counted worthy to suffer shame for the name of Jesus.

Matt. xxvii. 27 ; Mark. xv. 16. "Then the soldiers of the Governor took Jesus and led him away into the common hall, called Prætorium, and they called together the whole band."

The place from which they led him was the judgment-seat on the pavement, where he had stood bound, in the view of Pilate and the multitude, without saying one word. The Prætorium, you remember, was Pilate's residence, and near by. The common hall was within the Prætorium. Some suppose that this expression should be translated into the court of the Prætorium. The meaning is, the soldiers of the Governor led Jesus from the place where he was standing, before the palace of the Governor, into an inner court, and into the palace itself. It appears from these verses that only a part, probably a small part, of the soldiers were present on the pavement at this time. The whole band here spoken of was a Roman cohort, which contained several companies, each consisting of 100 men. Cornelius (mentioned Acts x. 1) was a centurion, or captain of 100 men, in a cohort called the Italian. Julius (mentioned Acts xxvii. 1) was a centurion, or captain of 100 men, in another cohort called the cohort of Augustus. The officer who commanded the whole cohort, was called a tribune. The number of men composing a cohort is not certain. In fact, it was not fixed, nor always the same. Lipsius says the number was about five hundred and twenty.

The whole band or cohort having been called together, the tribune, of course, was at their head. We are to understand then, that the things next mentioned by the evangelists were done by the tribune and the cohort, and the place where they were gathered must have been of considerable size. We must not confound this cohort with another which was assigned to guard the temple. This cohort depended upon the priests and Levites, to whose immediate command it was subject, but, of course, under the control of the Governor. It was to this cohort Pilate referred (Matt. xxvii. 65), when he said to the priests, "Ye

have a watch," that is a military guard, as is clear by Matt. xxviii. 12. It was this cohort also, or a part of it, which attended Judas to the garden of Gethsemane, and who were struck to the ground by the word of Jesus. (John xviii. 3-6.) The centurion spoken of in Matt. xxvii. 54, probably belonged to the cohort which was attached to the palace of Pilate, for the defence of the city, and not to that which was assigned to the temple.

It is not certain that all the soldiers did within the court of the palace, was done by the express order of Pilate, or within his view. We cannot doubt, however, that he permitted it, with the design to avoid condemning the Lord to death. He thought, probably, that the severity of the scourging would move the people to pity, and that they might, of their own accord, exonerate him from proceeding further.

If we suppose that these cruelties were inflicted by the tribune and his soldiers, without the express command of Pilate, what a picture does it give us of their barbarity! They had not the motives of the priests to incite them—they felt no envy. Nothing short of the satanic love of

him with the palms of their hands. (Matt. xiv. 65.) If we attentively consider the narrative, we may find for these indignities practised by the soldiers attached to the temple, the servile disposition to curry favor with the priests, which cannot be supposed to have influenced the soldiers attached to the palace of Pilate. In fine, we shall search in vain for any explanation of the scene in the court of the Prætorium, but the instigation of Satan. The inhumanity, the insolence, their insulting conduct against a man whom the Governor had declared innocent, repeatedly, in the most solemn manner, were the promptings of Satan, and designed to extort from him some sign or mark, by which that foul spirit could know who he was. It was inexplicable to him, that he had so suddenly acquired the ascendancy, as he supposed, over that mysterious man, whose very word had hitherto deprived him of all his power. We will now proceed with the narrative.

The whole cohort having been assembled in the court (Matt. xxvii. 28; John xix. 2), "They stripped him (of his clothing), and put on him a purple (or scarlet) robe or mantle."

The evangelists use different words to express the color of the robe; but there is no greater difference between them, than between the words *red* and *reddish*. Purple is the more sombre, and scarlet the more lively color. Some suppose that what we call *crimson* is the same color which is here called purple.

Here, for the second time, we see Jesus, the Lord of glory, dressed in purple by men who made a mockery of his royalty. Herod and the Romans unite in this mockery of the King of kings, whose royalty both Jews and Gentiles shall one day acknowledge. (Philip ii. 10.)

We see here that these brutal soldiers take from him, and put upon him what they please. They strip him of his clothing, to increase his suffering under their scourging. He endures all without uttering a word, as though he were insensible. (Read Ps. civ. 2, Luke ix. 29, Matt. xvii. 2, in this connexion.)

Matt. xxvii. 29. "And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand, and they bowed the knee before him."

It did not satisfy the cruelty of the soldiers to make a crown of a single thorny branch, but they interwove several branches, arranging the points of the thorns, it is supposed, so as to press upon different parts of the head. Nor was it enough simply to place a crown of ignominy and pain on his head, so as to rest there; but (as we may infer from the inhumanity of the soldiers, who affected to join cruelty to derision and mockery) they forced it on his head, and then smote him on the head thus covered (as we shall soon learn, Matt. xxvii. 30) with the reed they had placed in his right hand as a sceptre.

We are reminded by this passage of the primeval curse. God said to Adam, "Cursed is the ground for thy sake; thorns also and thistles shall it bring forth to thee." (Gen. iii. 17.) The thorn and thistle are the exterior emblems of the curse, and thus regarded, they cover, as with a veil, things much more terrible—all the consequences of the curse—sorrow, suffering, toil, death. Lamech, the father of Noah, seems thus to have understood it, as we may infer from Gen. v. 29. But Noah (though his name signifies rest or comfort) did not make the earth less fertile in thorns nor

tained, silently and meekly as a lamb, bore the mockery of the licentious soldiery, as the appointed means of redemption. For says the prophet Isaiah liii. 3, 4, "He is despised and rejected of men—a man of sorrows, and acquainted with grief—and we hid, as it were, our faces from him. He was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken and smitten of God, and afflicted." This transaction in the court of the palace of Pilate, and that which had occurred a few hours before in the palace of the High Priest, were the fulfilment of Is. l. 6: "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting."

John xix. 4. "Pilate therefore went forth again, and saith unto them, Behold I bring him forth unto you, that ye may know that I find no fault in him."

The context shows that Pilate went out of the Prætorium to the judgment-seat, a little in advance of Jesus, having given orders to the soldiers to follow him with their prisoner. As soon as he had uttered the words just quoted, the Lord Jesus came within view, and Pilate added, "Behold the man," an expression much of the same import as "here he comes," or "here he is." But why should Pilate bring him forth for the reason he gave? We suppose that, according to the usual course of proceeding in such cases, the soldiers took the condemned person from the court of the palace directly to the place of execution; but this course was departed from by Pilate for the reason he gave. We must bear it in mind, that Pilate had already given sentence that it should be as they required (Luke xxiii. 24); and the scourging, and other cruelties inflicted in the court, were preparatory to the execution. Yet Pilate, as if the matter were still depending, interrupts the execution, in the way mentioned in this verse, and the sense of his words to the people may be expressed thus: "Although I have given sentence that this man should be crucified, and the soldiers have, by scourging, begun the execution of that sentence, yet, instead of sending him to the place of crucifixion, I bring him forth again to you, that you may know that I am most firmly persuaded of his innocence." He hoped that the inhumanity of the soldiers would excite their compassion.

Pilate, in fact, employed every means to save Jesus, except one, and that was firmness, founded upon the purpose to prefer justice to every other interest or motive, without which even firmness can effect but little.

John xix. 5. "Then came Jesus forth, wearing the crown of thorns and the purple robe"—

And, as there is reason to believe, bearing in his hand the reed. The purple robe was put upon him to deride his royalty, and that he still wore. Why not, then, the reed, seeing that had been put into his hands for the same purpose?

John xix. 5. "And Pilate said to them, Behold the man!"

We may regard this act of Pilate as the presentation to the people of the true Messiah they had so long expected—the most august function possible for any man in any station to perform. Yet a Messiah already rejected by the people whom he came to bless and to save; and through their means crowned with a diadem of thorns, livid with bruises, bearing in his hand a feeble reed, and covered by a purple

persist in saying that he is a guilty man, but you do not prove it. I have examined him in private and in public, and I find him innocent. I have already done too much. I have condescended to the utmost limits possible, and I am resolved to go no further." But Pilate (if such was his meaning) did not know his own heart. His conscience had too often suffered violence to retain its authority. He should have listened to its first dictates, then it would have served him at the critical moment.

We observe here another reiteration of the innocence of the Lord Jesus by Pilate, and that, too, after he had delivered him to be crucified. The providence of God so appointed it, in order to remove every pretext to future calumnies. The cross of Christ must not be dishonored, even in the view of men, with the least suspicion, much less with the stain of personal guilt; for then it could not have been regarded as a voluntary sacrifice for the sins of others. The evangelists who record these facts, wrote while they were fresh in the public mind, and they attested the truth of their words with their lives. The malice of the Jews was unable to invent anything to the contrary, which bore even the slightest probability of truth.

John xix. 7. "The Jews answered him: *We* have a law, and by *our* law he ought to die, because he made himself the son of God."

Perhaps this verse should be read with an emphasis on the pronouns *we* and *our*. As if they had said, "However innocent he may appear to you, when judged according to your law, you should remember that *we* also have a law, binding upon him and all Jews, which *we*, as Jews, chiefly regard in this business, and which you also would be justified in regarding, he ought to die, and therefore it can be no crime or fault in you to adjudge him to be guilty of death."

Thus considered, this answer is an argument designed to remove the scruples of Pilate, inasmuch as they alleged the existence of a law which would justify the judgment they demanded. But if such was their design, the argument had not the effect they desired upon the mind of Pilate, but rather the contrary. This they did not foresee. Yet Pilate, being a heathen and unacquainted with their laws, could not judge of them for himself, and he could not allow it to

influence his judgment without consenting to be the instrument of their passions. But what was this law to which they referred?

It is very certain they had no law which appointed crucifixion as the penalty or punishment of any crime, but this was the kind of punishment which they required. This they knew full well, and therefore they were guarded in their phraseology. For observe, they did not say, "by our law he ought to be crucified," but that "he ought *to die*, because he made himself the Son of God."

It is not clear what idea the Jews intended to impress upon the mind of Pilate, by this accusation, but it is very certain, from the discourses of the Lord Jesus (enforced as they were by his miracles), that they understood him to claim sonship in the proper sense and equality with the Father. This is proved by John v. 18. "Therefore the Jews sought to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." In this particular, the Jews of that day judge much more accurately of our Lord's words

the cxth Psalm proving that the Christ is the Lord of David. They felt the force of the argument, and, if unwilling to admit it, were unable to answer it. Besides, the prophet Isaiah (ix. 6) applies to him, among other names, these: "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Modern Jews have endeavored to evade this passage by a different translation—Wonderful, Counsellor of the Mighty God, of the Everlasting Father, the Prince of Peace. But we may ask with Paul, Who hath been the counsellor of the Mighty God, but the eternal Son of God? (Rom. xi. 34. See Prov. viii. 22–30, and xxx. 4.)

These passages, and many others that may be cited, prove that the foundations of the doctrine of the Trinity were firmly laid in the Old Testament, although the Jews, even the most learned of them, may not have clearly understood them; for Paul says (Acts xiii. 27), they "knew not the voices of the prophets, which are read every Sabbath day." Yet their ignorance of their own Scriptures was no ground for denying the existence of such a being as the Son of God, nor did it dispense them from the obligation to receive him and believe in him. Even the ministry of the Lord Jesus would have been without effect had he not declared to them his true character, and their belief in him and reception of him as a *mere man* would have been imperfect and even vain. This accusation then was one which must of necessity fall upon the Messiah promised by God, because it was necessary that the Messiah should not only be the Son of God, but declare himself as such. Even Caiaphas and the council appeared to have believed this; as we may infer from his question, "Art thou the Christ, the Son of the Blessed" (Mark xiv. 61), for it was upon his answer to this question, claiming that character, that they condemned him (Mark xiv. 62, 64). Let us come now to the second supposition, viz. that he usurped this adorable character, or assumed it without proof.

We may admit that such a claim could never be established by mere assertion or argument, or by any merely human testimony or proof. Divine though he was, yet his divinity was hidden under a merely human form, without any external evidences which human perception could reach.

His wisdom and eloquence were wonderful, but these might have been imparted by Divine influence to one of merely human nature. Hence it was our Lord constantly appealed to his works. "Ye sent unto John, and he bare witness unto the truth, but I receive not testimony from man (John v. 33). But I have greater witness than that of John; for the works that my Father hath given me to do—the same works that I do bear witness of me (John v. 36). If I do not the works of my Father believe me not" (John x. 37. See also John x. 24, 25). And after the close of his public ministry he said: "If I had not done among them works which none other man did, they had not had sin" (John xv. 24). These texts are sufficient on this point.

It was the low estimate entertained, even by the most learned among the Jews, at that time, which led them to expect that the Messiah would openly claim his office, without respect to miraculous proof, which caused our Lord to say to them, "I have come *in my Father's name*, and ye receive me not: If another shall come *in his own name* him ye will receive" (John v. 43). And for the same reason he predicted

some miracles which the public did not witness. He walked on the sea, he withered a fig tree by his word, he exerted his power over the fish of the sea, causing one of them to bring tribute-money to the hook of Peter. He was transfigured before three of them, and called Moses and Elias into his presence. He might have performed all these miracles before the priests and rulers had it been consistent with the divine purpose to do so. He might have overawed and overpowered them by assuming his glory before them, and caused the people to tremble as they did when he appeared to them upon Mount Sinai. But such evidence would have left their hearts unchanged, and it was not the divine purpose that he should throw off the covering of his humanity to prove to them his Deity.

We conclude, then, that this second supposition is entirely groundless, and therefore this new accusation was an evidence both of their ignorance and their wickedness. We will now proceed to the next verse.

John xix. 8. "When Pilate therefore heard that saying, he was the more afraid."

This new accusation struck Pilate with great force, and he was unable at the instant to discover whether it was a mere calumny or had some foundation in fact. He must have observed something very mysterious in the silence of the Lord Jesus—in his superhuman patience and mildness, in his tranquil dignity under the greatest outrages—and it was impossible for him not to reflect, "If a man, what a man!" His answers, when necessary, were equally incomprehensible. He must have remembered that he claimed to be a king, but of a kingdom different from the kingdoms of this earth. He recollected, also, what he said of the object of his birth and mission into this world. What could these words mean? Then, again, the distressing dream of his wife, and her urgent expostulation. Perhaps, also, he had previously heard of his preaching, his eminent virtue, his wonderful works. Such considerations would naturally bring him to a pause, and lead him seriously to inquire what this new character or office, which he was accused of usurping, could be, and what were the grounds of his claim to it. Such reflections, also, would naturally excite regret, if not fear, for what he had done, and fear to pro-

ceed further. They would increase his perplexities and his desire to meddle no further in a matter where there was perhaps something supernatural and divine. Perhaps, also, they inspired the hope that he might find by the investigation a way of escape from the danger of condemning a man not merely just, but of divine origin. But the place where he then stood was unsuitable for such an investigation and even for calm reflection. He therefore

John xix. 9. "Went again into the judgment hall" (or rather *Prætorium*), "and saith unto Jesus, Whence art thou?"

The design of this question, it is probable, was not to ascertain his birthplace or family, as such a question would be understood in the ordinary intercourse of men; but rather to draw from him what Pilate supposed to be his secret in regard to his supernatural origin, not known to the public. We must bear in mind that Pilate was a heathen, and that his religion taught him to believe in the existence of gods and goddesses, who had given birth to heroes, and although he may have regarded such beings as

word might have confirmed Pilate in the high idea he began to entertain, is more astonishing (when judged of by the rules of human prudence) than his silence under humiliation and sufferings. Pilate thought probably that he was doing honor to the Lord Jesus to propose a question to him, which implied a doubt whether he might not be of nobler birth than most other men. He thought probably that self-interest, or a desire to escape punishment, would prompt an answer, which might lead not only to the discovery of his innocence (about which, however, Pilate did not doubt) but of his greatness—of his relations with some deity—of his motives in thus coming among men to mingle with them, and which had induced him to suffer so much without a murmur or a word—of his own power and resources, and of the chastisements which would befall those who should dare to condemn him to death. But more than this, Pilate thought that he had the right to question the Lord Jesus about everything that regarded his condition and person, and to have an answer. In this, we need not say, Pilate erred greatly. It is not to such as Pilate, but to the humble, that the Lord reveals himself. It is to faith, the first of his gifts, that he grants all others. Pilate could not comprehend this mystery.

John xix. 10. "Then Pilate saith unto him, Speakest thou not unto me?"

These words discover clearly the secret disposition of Pilate, and confirm the suggestions already made. His words may be paraphrased thus: "Is it for my interest that I inquire whence you are? Is it my condition or yours that is now in question? Is it not an extraordinary precaution which I am now taking in your behalf, to find out, if I can, whether there is not something extraordinary in your origin? Plainly, it is your interest to give me the information I desire upon a matter so important to yourself. Your silence is out of place, and will make you responsible for any mistake I may fall into. My duty is done when I have endeavored to inform myself, but I go even beyond that. On the other hand, you, by your silence, make my good intentions and my pains useless." With such reflections Pilate would naturally endeavor to justify himself in his own eyes, and condemn the silence of the Lord Jesus. But

there is another view of the matter. Pilate did not need light, but courage. He had repeatedly declared the innocence of the Lord Jesus, and he needed no further proof. He had already succumbed to the enemies of the Lord, though he knew their malice and hatred. The marks of cruelty which the Lord bore upon his person, were the effects of Pilate's guilty complaisance to the priests and rulers. There is no reason to believe that Pilate would have been more just or more firm had the Lord Jesus told him who he was or whence he came. He had no means of rescue but the exertion of the divine power concealed within him, but it was not the will of the Father that he should exert it; for "how then could the Scriptures be fulfilled that thus it must be?" (Matt. xxvi. 54.)

If we consider the object of Pilate's inquiry we shall see many reasons why his question should not have been answered. Pilate was a Gentile and an idolator, ignorant of the Jewish Scriptures. It was impossible for him to form any proper conception of the nature and office of the Messiah. Had the Scriptures, which described his greatness

him innocent; and also subjected him to a cruel scourging. If he had the power to do justice, why did he knowingly do injustice, and instead of being the master and ruler of the Jews, become their slave or their tool? But it is much more easy to boast of one's power and authority than to exercise either properly. It is much easier to covet high places than to fulfil the duties of them. The pride of a man in power is enough to make him formidable to his fellows, but it requires great virtue, as well as intelligence, to use power only for good ends. It is true, Pilate was profoundly ignorant of the august being whom he thus addressed. He had no conception that he himself would one day stand before the judgment-seat of that man whom he thus addressed. But if it had been the humblest of Pilate's subjects who then stood before him, his language was unjustifiable in every point of view. Is justice nothing—is probity nothing—duty nothing? Is God's providence nothing, and the judgments of men—are they not subject to revision? Can one man be the god of another? Is it chance that puts one man in the power of another? Is the mere caprice of the stronger the proper rule for the exercise of his power? If not, then Pilate committed the most grievous errors possible. His words evince pride, as well as contempt of innocence and virtue.

John xix. 11. "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above."

It is remarkable* that these are the first words our Lord uttered, so far as we know, after his former private interview with Pilate within the Prætorium, when he avowed his kingly character (John xviii. 37); although, in the meantime, he had been sent to Herod and sent back by him to Pilate—re-examined by Pilate in the presence of the Jews, and scourged by the soldiers in the court of his palace. During all these scenes, and under all these indignities, he opened not his mouth, thus fulfilling Isaiah liii. 7.

It is to be observed, also, that what he said on this occasion was not an answer to Pilate's question, "Whence art

* See Journal, Vol. viii. 415–420, where this note is printed with some modifications.

thou?" That question he had answered before when he said he was a king (John xviii. 37). What he said on this occasion was intended to instruct Pilate upon the point of his own authority, and to inform him, as we shall see presently, of the relative guilt of those concerned in this transaction. But why should he speak upon this subject while he remained silent upon all others? We suppose the reason is, that Pilate's remark trenchanted upon the honor of the divine government, inasmuch as he claimed a power independent of the providential government of God.

Pilate derived his power from Tiberius Cæsar. Tiberius had been chosen by Augustus Cæsar to succeed him in the imperial office. Augustus Cæsar overturned the government of his country, and by military force had made himself the master of the Roman people. He also enlarged his dominions by conquest. Thus we trace the power and authority of Pilate back to a usurpation. How, then, could Pilate's power be said to have been given him from above, that is, from heaven?

The answer is, that it came to him in the order of God's

tion of the purpose of redemption. If such was our Lord's meaning, we have no reason to suppose that Pilate comprehended it, and we must therefore receive these words as an instruction for the church in all ages. The remaining words of this verse, and the last which our Lord ever addressed to Pilate, are these :—

John xix. 11. "Therefore he that delivered me unto thee hath the greater sin."

These words are a deduction or conclusion from the previous proposition. The fact that Pilate's power was derived from above (that is, as we have explained, it came to him in the way of God's providence), was the reason why Pilate's sin was less than the sin of him who brought the Lord to Pilate's bar. To unfold this reasoning, we must consider carefully both the premises and the conclusion. And first as to Pilate's sin : This did not consist in the mere fact that he took cognizance of the accusation made against Jesus. It was his business—his official duty, to do so, and power had been given him from above for that purpose. His sin consisted in the abuse or sinful exercise of his legitimate powers—in his cowardice, his unjust regard to infuriated men, in his vain expedients to get rid of his duties, in the cruelties he had perpetrated under pretext of clemency, in his unjust judgment, in opposition to the known and declared innocence of the Lord Jesus. We may trace all these sins to one source—the fear of man. Had Pilate's courage been equal to his judgment and conscience, he would have soon put an end to the proceeding, and dispersed the boisterous crowd (if necessary) by the military force at his command, or if that force was unequal to the emergency, he would rather have sacrificed his life than his conscience. But sins springing from fear are less heinous in the sight of God than those which flow from envy and hatred. It is plain that Pilate wished to deliver the Lord Jesus, and equally plain that the chief priests and rulers wished to destroy him. They were active in bringing the object of their hate to the bar of Pilate, and malicious, as well as active, in making false accusations. It was Pilate's duty to hear them, but not to yield when he discovered their malice and falsehood. They pursued their victim hotly and with the malice of murderers : Pilate, through weakness and

fear, yielded to their importunity and threats. This is one view of the matter. There is, however, a point of difficulty not yet noticed. Are the priests chiefly intended by the expression, "He that delivered me to thee," &c. We observe the pronoun is in the singular number, as though some *one* person was intended. "Therefore *he* that delivered me," &c. Let us attend first to the historical facts. Judas betrayed the Lord Jesus to the band, the captain, and the officers of the Jews (John xviii. 1-3). They led him to Annas (v. 13); Annas sent him to Caiaphas (v. 24); Caiaphas examined him in the presence of the officers (v. 19-22). As soon as it was day, he was taken to the council, and the elders, chief priests, and rulers came together (Luke xxii. 66); and the whole multitude took him to Pilate (Luke xxiii. 1, 10, 13, 14; John xviii. 28). To whom, then, does the word *he* refer? Some commentators say that the singular *he* is put for the plural, and includes Judas, the high priest, and the whole Sanhedrim. Diodati says it refers to the chief priest and the Jews. Adam Clark thinks Judas and the Jews are meant; Henry says either the Jews

est thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. xxvi. 53.) And this also: "I lay down my life that I might take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John x. 17, 18). These passages prove that none of these enemies of our Lord had any power over him at all but such as he himself permitted them to exercise. Does not, then, the reason assigned for the difference between Pilate and these others fail, if the view taken be the correct one? Let us attempt another explanation.

Turn to Gen. iii. 15, the first prediction and promise to fallen man—a prediction which in fact preceded the utterance of the curse. "And the Lord God said to the serpent, Because thou hast done this . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise (or rather, crush thee, as to) thy head, and thou shalt bruise his heel." But in the meantime Satan (who acted by the serpent) acquired a dominion in this world of such a nature, that he is called in Scripture the god of this world (*ὁ θεὸς τοῦ αἰῶνος τούτου*, 2 Cor. iv. 4)—the prince of the power of the air (Eph. ii. 2)—the prince of this world (John xiv. 30; xvi. 11)—the power of darkness (Luke xxii. 53). (See also Acts xxvi. 18; 1 John iii. 8; Rev. xii. 7-10; xx. 3.) The power or dominion of Satan thus acquired, is altogether different from the powers of human governments. These are changed and overturned in the order of Providence, but the power which Satan acquired at the fall of man could be broken, consistently with the divine justice, only by the incarnation and atonement of the Son of God. Hence John says (1 Ep. iii. 8): "For this purpose the Son of God was manifested (that is, in the flesh) that he might destroy the works of the devil;" and Paul teaches (Heb. ii. 14) that the Son of God became

think—"that I cannot now," as easily as I did then, "pray to my Father and he will immediately give me more than twelve legions of angels" for my rescue. "But how, then, shall the Scriptures concerning my decease (exodus) at Jerusalem, of which Moses and Elias spake, 'be fulfilled!'" &c. The emphatic *thou* conveys an allusion to the peculiar privilege of Peter; the emphatic *now* to the time of the transfiguration; and the whole expression to the inconsiderateness of this disciple.

a partaker of flesh and blood, that through (or by the means of his) death he might destroy him that hath the power of death, that is, the devil, who acted by the serpent spoken of in Gen. iii. 15 (see Rev. xx. 2). These considerations show that Satan gained a power which in some sense was independent, inasmuch as it could not be defeated or destroyed, consistently with the divine wisdom and purposed mercy towards man, except by a sacrifice of infinite price.

The time had now come when this sacrifice was to be made. Let us suppose the curse upon the serpent (Gen. iii. 15) had a reference to Satan,* and its terms imply a contest, or an assault, by him upon the predicted seed. He had no power to crush the head of the woman's seed, that is, perpetually to retain the dominion he had usurped by the fall of Adam, but he had the power, in the figurative language of the prediction, to assault and wound the heel of the seed; although the act was full of peril to himself, for his head or dominion, while engaged in that act, would be cursed, and be for ever destroyed. Although this prediction thus referred to Satan, yet the mystery which it

occurred there, and at the palace of Pilate. He was the chief actor, while Judas, the chief priests, and the Jews were his guilty instruments. All this is implied in the transaction which was then to be performed. His power was then to be crushed, but in the way of a seeming victory. If then the death of the Lord on the cross, by means of Judas, the Jews, and Pilate, was foretold by the words (Gen. iii. 15), "thou shalt bruise his heel," they imply at the least, that Satan should be the chief actor in that conflict; and the same thing we conceive is implied in the words (Luke xxii. 53) addressed by our Lord to those who came to apprehend him, "This is your hour, and" (the hour of) "the power of darkness" is the hour of Satan's power. Our Lord, therefore, in the words under consideration, regards this power as single or *one*, which he personifies in Satan. As if he had said, "Thou, Pilate, couldest have no power over me at all, except it were given thee in the order of God's providence, for the purpose of civil government. It is no sin in you to exercise this power for the punishment of evildoers, and for the praise of them that do well (1 Pet. ii. 13, 14), nor even to take cognizance of all questions which are brought before you. But he that delivered me to thee does not act by a delegated power, and under God, but by a usurped power in opposition to God, which it is God's purpose to destroy in the only way possible, consistently with the honor of his government, and purposed mercy to sinners of mankind. Your sin, and even the sin of the chief priests and Pharisees, is pardonable (Luke xxiii. 34) through the blood which you are now about to shed. But the sin of the chief actor is unpardonable (2 Pet. ii. 4); although he is as ignorant as you are of the mystery of redemption, and of the far-reaching consequences of his conduct in this matter."

We are justified, we submit, in taking this view of the passage. Our Lord did not, it is true, name Satan. It was not necessary to do so to Pilate. He was incapable of understanding more of his meaning than these words conveyed. But if we exclude the agency of Satan from this transaction, where, when, or how, we may ask, did the predicted conflict (Gen. iii. 15) take place? Let the reader pause to answer. Besides, the death of the Lord Jesus was

accomplished at that time, and the power of death is expressly ascribed by Paul to Satan (Heb. ii. 14). Some have supposed (as Baxter) that ordinary sicknesses, as well as death, are inflicted by Satan, partly upon the ground of this passage; but we may, perhaps, give the apostle's words a more restricted meaning, by connecting with them an allusion to Gen. iii. 15, and the method of atonement thereby appointed. For although the work of redemption was voluntarily assumed by the Son of God (Phil. ii. 7); yet having assumed it, there was a divine necessity that he should submit himself to the power of Satan, for the undergoing of these sufferings and that death which were the appointed means of the redemption of the world, and the destruction of Satan's power over it.

This explanation of the passage may seem diffuse, but greater brevity would have left it obscure. Let us now proceed.

John xix. 12. "And from thenceforth Pilate sought to release Jesus."

We learn by these words the impression our Lord's answer made upon the mind of Pilate. Prisoner though he

the Roman Emperor, by a simple narration of the facts. Yet he allowed himself to be overcome by a threat from those whom, on other occasions, he had treated with contempt.

John xix. 12. "But the Jews cried out, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar."

The reader perceives here that the Jews abandoned their last accusation, and returned to the first, which Pilate had so often discarded, and even the Jews had abandoned. These inconsistencies prove their malice. But who would have thought a Roman governor needed the exhortations of Jewish priests to be faithful to the Emperor! Their zeal was certainly misplaced. It was neither sincere nor pure. It is an example of religious bigotry, always malicious, invoking the aid of the secular power in aid of falsehood, when all other means failed. Besides, their charge was of a nature to fall directly upon the true Messiah, whoever he might be—even on the Messiah they expected. It was made also in opposition to the known fact, that the Lord Jesus expressly disclaimed interference with the temporal power, and had virtually enjoined on them the duty of paying tribute to Cæsar.

John xxx. 13. "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in the place that is called (in Greek) the *pavement*, but in the Hebrew, *gabatha*, and it was the preparation of the Passover, and about the sixth hour, and he saith unto the Jews, Behold your king."

It appears by the connexion, that Pilate had left Jesus in the Prætorium at the close of the last private interview, and went out to the pavement to expostulate with the Jews upon their cruel and unjust demand. What Pilate said to them John does not record, but only the answer of the Jews to Pilate's expostulation: "If thou let this man go, thou art not Cæsar's friend," &c. Upon hearing these words, Pilate retired into the Prætorium, where he had left the Lord, and brought him forth, and sat on his judgment seat. It is not improbable that the Lord stood near him, as conspicuously in view as Pilate. We have already remarked upon the august function Pilate performed, when he brought him forth from the court of his palace, wearing the crown

of thorns and the purple robe; although Pilate was not on either occasion aware of the nature of the act he was performing. But hitherto this presentation of the Messiah to his people by Pilate, was in a manner indistinct. It was the purpose of Divine Providence that it should be now repeated as a distinct act, unconnected with anything else. This last scene in the transaction seems designed for that purpose. Pilate does not appear to have intended derision or mockery of the Jews on this occasion; but if such had been his motive, the act was providentially ordered for a very different end. Let us lay Pilate out of view, then, for a moment, and consider his act and his words, with the response of the Jews. Try to imagine this scene. There stood the true Messiah in full view of a vast multitude, gathered from all parts of the country, including their priests and their rulers. Pilate says in their hearing, suiting, perhaps, his action to his words, "Behold your king." They instantly cry out with violence and passion, "Away with him, crucify him!" Thus, when formally presented, they again reject him, and demand his death. To remove all ambiguity. Pilate was prompted to put to them this one

Jesus than ever before. But the answer of the chief priests, considered without reference to the thoughts of Pilate, was a plain rejection of the Messiah promised them in the Scriptures, and a formal, solemn renunciation of the national expectation and hope. "We have no king but Cæsar." They do not say to Pilate, "He is not our king whom you propose to us as such; he is an impostor—a deceiver. The Messiah and king whom we expect will bear a different character, and furnish us with other proofs of his title." On the contrary, they renounce all the promises made to Abraham and David; they cut themselves off from the house of David as effectually as the ten tribes did, when they said, "What portion have we in David; neither have we inheritance in the Son of Jesse. To your tents, O Israel" (1 Kings xii. 16). Judging them by these words, they regarded as a vain thing the great and glorious hope of Israel, and renounced all that was essential in their religion, when they proclaimed that a foreign heathen prince—an enemy of their religion, was their only king. They gave Pilate to understand that they neither desired nor hoped for any other. But was it in Cæsar, we may ask, they expected the fulfilment of those divine promises made to David? "I will set up thy seed after thee. . . . I will establish his kingdom. . . . I will establish the throne of his kingdom for ever" (2 Sam. vii. 12–16). "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Ps. lxxii. 7). Was it to Cæsar that God had promised with an oath, "The Lord hath sworn and will not repent; thou art a priest for ever after the order of Melchizedec?" (Ps. cx. 4.) Was it of Cæsar, that God by the mouth of David had said, "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him. All nations shall call him blessed?" (Ps. lxxii. 17.) How, then, could they say, "We have no king"—we desire no king—we hope for no king but Cæsar?"

God took the nation at their word, in answer to Pilate. He abandoned the nation to Cæsar, according to their choice. Never since have they had a king of the house of David, or of their nation. They have no priesthood, nor sacrifice, nor commonwealth, nor liberty. From that time to this, they have been subject to foreign powers, and the

land of the Covenant has been trodden down by the Gentiles; thus fulfilling the words of their own prophet (Hosea iii. 4). "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (See Luke xxi. 24; Matt. xxiii. 37, 38.)

These dreadful judgments and long-continued desolations they invoked upon themselves. Yet for all this, their rejected Messiah will yet have mercy upon them for their fathers' sake (Rom. xi. 28). For the same prophet adds (Hos. iii. 5): "Afterward shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days." (See Matt. xxiii. 39.)

We may dwell here a moment on some of our Lord's allusions, during his public ministry, to this final and formal rejection of himself by the nation. "Oh that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall

crucified them upon the ramparts opposite to the wall. They crucified five hundred, and even more daily, until there was no more space to plant crosses, and no more crosses upon which to hang victims. (Josephus, lib. i. cap. 12.) Thus God delivered this people into the hands of their enemies, who executed the Divine judgments, and from that time the Theocracy has altogether been withdrawn from Israel.

Our Lord foretold these dreadful judgments in the parable of the marriage recorded in Matt. xxii. 7; and from that day to this, the Jews have been living witnesses of the Divine Mission of the Lord Jesus.

John xix. 16. "Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away;" or as Luke expresses it (xxiii. 24), "he gave sentence that it should be as they required."

Thus ended the proceeding before Pilate, and thus was fulfilled the prophecy of Isaiah (liii. 8). "He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he smitten;" or as a learned Jewish translator renders the clause—"Through oppression and through judicial punishment, was he taken away; but his generation—who could tell?"

We are not to understand by these words that the Jews took our blessed Lord to Calvary, and with their own hands nailed him to the cross. The centurion and the soldiers executed the sentence of Pilate, as we learn from the succeeding narrative. Besides, we know from other sources, that among the Romans, soldiers took the lives of those whom the magistrates had condemned to death. Thus both Jews and Gentiles concurred in the accomplishment of the mystery of redemption. The Jews demanded the death of their King and Saviour at the tribunal of Pilate, and he gave sentence that it should be as they required. Gentiles then nailed him to the cross. Both were inexcusable while accomplishing that act, through which alone can either Jew or Gentile hope for salvation.

Pilate retained his office some two or three years after these events. According to Josephus, the Jewish historian, he was guilty of great oppression and of other misconduct, for which he was deposed from his office in the last year of

the reign of Tiberius Caesar (A.D. 36-7). Eusebius informs us that he was exiled to Vienna, a town in Gaul, situated on the Rhone. Herod Antipas suffered a similar end. According to Josephus, he was banished to Lyons, which was a few miles north of Vienna (see Josephus *Antiq.* xviii. 5; Tacitus, *Annals*, xv. 44).

Matt. xxvii. 3-5. "Then Judas which had betrayed him, when he saw that he was condemned, repented himself (*μεταμεληθείς*), and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed and went and hanged himself."

This incident is brought in by some harmonists at this juncture of the proceeding, though it may be questioned whether we should not assign to it an earlier place. However that may be, it shows us that while Judas was touched with remorse, and would gladly have undone his deed, the priests and elders were inexorably resolved to accomplish their purpose. Deep must have been the anguish of the

If Judas approached the priests during the proceeding before Pilate, it is not probable his interview with them was more than momentary. Nor is it probable they consulted together, as we are informed they did in these verses, before the awful tragedy was finished. Judas, finding they were remorseless, cast the money down in the temple as a detestable thing, and immediately departed. The resolution of the priests concerning this money shows the irregular workings of conscience in depraved men. The law they would not violate. Yet they would take the money and even dispose of it. But because they had once paid it away to a traitor as the price of blood, it could not be put back into the Corban, or sacred treasury, from whence, without scruple, they had taken it to buy that blood (see Deut. xxiii. 18). Still something should be done with it for a charitable end. They resolve therefore to buy the potter's field for the burial of strangers—probably Gentiles, though some suppose it was intended for the burial of persons who came to Jerusalem for religious purposes and died there. The potter's field is here spoken of as a place well known. The use which had been made of it would naturally give it notoriety with the people generally. Probably it had been exhausted of its clay, and abandoned as no longer of any value, otherwise it is not probable it could have been purchased for so small a price. Could they have looked only a few years into futurity, they would have seen how useless this provision would be either for themselves or strangers.

Matt. xxvii. 8. "Wherefore that field was called (has been called) the field of blood until this day."

From Acts i. 19 we learn that the field was called in the dialect of Jerusalem *Acel-dama*, or *Hakal* (field), *dama* (blood). It was situated near the southern quarter of Mount Sion, according to Jerome, and was so called not only because it was the price of blood, but was the place where Judas himself perished (see Acts i. 18, 19, and Lightfoot on that passage). It is remarkable that the name of the field should be changed for the reason here mentioned. It is not easy to bring the common people to change the name of a public and well known place. Why not call it still "The potter's field?" or if the name must be changed, why not denominate it from the new use to which it was to be put

—"The field to bury strangers in," or, as we should say, "The strangers' burial-ground?" The change certainly could not have been made by the disciples of the Lord, nor was it made to honor him. According to Luke (Acts i. 19), the name served rather to perpetuate the crime of Judas, and according to Matthew, the crime of the priests also.

Matt. xxvii. 9, 10. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me."

The passage here cited is found in Zechariah xi. 13, and not in Jeremiah. Some have accounted for the discrepancy by saying that the later prophets were accustomed to repeat the predictions and the language of their predecessors (compare Jer. xxxi. 29, 30, with Ezek. xviii. 2, 3, 4). Zechariah especially was accustomed to use the words of Jeremiah—so much so, that the Jews had the saying, that the spirit of Jeremiah was in Zechariah. On this ground, some have supposed that the prophecy here quoted was first uttered by Jeremiah, and afterwards repeated by Zechariah (see Gro-

prophet to cast the money to the potter. The prophet obeyed by casting it into the temple for the potter. Thus, what was typically done by the prophet was actually carried out in the person of the Great Shepherd (1 Pet. v. 4). The priests actually paid to Judas for the person of the Lord Jesus the thirty pieces of silver, which he brought back to them, and when they would not receive the pieces, he cast them down in the temple as the prophet did. These same pieces the priests paid away again to the potter for his field.

This passage (Matt. xxvii. 3-10) is evidently a digression from the general course of the narrative. If we read verses 1 and 2 in immediate connexion with the 11th and the following verses, we perceive no break in the sense. By introducing this passage in the history of Judas at this place, the evangelist gives us reason to suppose that it followed immediately upon our Lord's condemnation by the Sanhedrim, and before the proceeding before the Roman governor was commenced, and such we suppose the correct view, although Cradock, Newcome, and Dr. Robinson introduce it immediately after the condemnation of Jesus by Pilate (John xix. 16). We now return to the narrative.

John xix. 17. "And they took Jesus and led him away."

The act of Pilate last mentioned, was the presentation of Jesus to the Jews as their king, and their rejection of him in that character. It took place, it will be remembered, at the judgment-seat in front of the Prætorium. From that place they—the soldiers—led him away to the place of crucifixion.

Matt. xxvii. 31; Mark xv. 30. "And after they had mocked him, they took off the purple robe and put his own clothes on him, and led him out to crucify him."

The mockery here spoken of was that barbarous sport which the soldiers made of the Lord of glory, delivered into their hands by Pilate to be put to death. At the conclusion of it they took off the royal robe, but not the crown of thorns (at least, it is not said they did), and put upon him his own clothes. Thus we see the final scene of his suffering was delayed a little, in order to allow opportunity to heap on him new insults and indignities. Such conduct in the case of the vilest and most odious malefactor would not

be tolerated among a people enlightened by the doctrine, and imbued, in ever so slight a degree, with the spirit of this Jesus who so meekly bore it.

It was the custom of the Jews to conduct outside of the camp or of the city those who were condemned to death, as we learn from Num. xv. 35, 1 Kings xxi. 13. The Romans had the same custom (Hirtius de Bello Africano, Seneca, Vegetius, Plautus, Milite, act ii. sc. 4; Sueton. in Claudio, cap. xxi.); and it was observed in the case of the Saviour. But there was much more meaning in their leading the Saviour out of the city than a mere conformity to Roman or Jewish customs. Our Lord had predicted this in his prophetic allegory of the householder (Matt. xvi. 30); and the apostle Paul finds in it the fulfilment of the typical import of Levit. xiv. 11, 12; vi. 30; compared with xvi. 27. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest, are burned without the camp. Wherefore Jesus, that he might sanctify the people with his own blood, suffered without the gate" (Heb. xiii. 11, 12).

gelist John, by noticing this fact, which the other evangelists omit, seems to denote it as peculiar—and if peculiar, how significant! But whether so or not, the fact is recorded to show the sufferings with which it pleased the Father to afflict his beloved Son. And what a spectacle! The Son of God, in his human nature, bending under the weight of a cross!—a spectacle at which impiety scoffs, but in which faith perceives a great mystery. It reminds us of the offering of Isaac by Abraham at the command of God (Gen. xxi. 3–6), probably on the same place. The bearing of the cross may perhaps also have been intended as an act emblematical of the bearing of our sins (1 Pet. ii. 24; Is. liii. 6).

Luke xxiii. 26; Mark xv. 21; Matt. xxvii. 32. “And as they led him away, they laid hold upon one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus; him they compelled to bear his cross: and on him they laid the cross, that he might bear it after Jesus.”

This circumstance is not mentioned by John; and it may be observed that John's account does not contain a full representation of the crucifixion. Luke supplies several circumstances which add vividness to the dreadful scene, and Matthew records some which the other evangelists do not mention. This we shall observe as we proceed. We have no reason to regard the act here mentioned as dictated by humanity, but rather by a desire to hasten the execution. Contrary to usage, they scarcely allowed time for him to be conducted to the place of execution; and seeing him bowed down with the weight of his burden, they violently constrained a poor African—a stranger whom they chanced to meet—to bear the cross. The sufferings which had been inflicted upon the human person of our Lord in the garden, in the palace of the high priest, and in the court of the Prætorium, had nearly exhausted his human frame, so that he could not advance with the speed which the maddened haste and hate of the high priests required. While, however, we attribute this weakness to natural causes, we must not forget that his word, at that very moment, could have prostrated them all at his feet, as it did a few hours before in the garden. But it was the divine will that his human

person should thus suffer, not only by stripes and bruises, but with a natural failure of its physical energies. Properly considered, it was one of the means which divine wisdom appointed to conceal his divinity within his humanity, not only from men but from Satan, the chief adversary.

From the time of our Lord's baptism, Satan, we may safely believe, had been endeavoring to fathom his nature. He first put it to the trial of allurements. These having failed, he tried the course of torture and ignominy. The superhuman patience of the Lord must have increased his fears and his doubts; while the physical weakness of his body would naturally tend to allay, and not to remove his fears, as being inconsistent with the character of the Son of God, which he claimed.

It has been made a question, whether Simon was a Jew or a Gentile. Some of the early Christian writers maintain that he was a Gentile, and therein they find an allegorical intimation of the future call of the Gentiles. Judging by his name, however, we should incline to the belief that he was a Jew. His residence, also, it is probable, was at

proper only for condemned criminals. His sudden arrest would naturally excite alarm for his own safety. Some interpreters suppose that Simon alone bore the cross; but from the language of Luke, we may perhaps infer, that he bore only a part of the weight, following after Jesus. (See Vossius' *Harm. lib. 2, cap. vi. sec. 7.*) But what must have been the feelings of Simon afterwards, when he knew the true character of the man whom he thus followed, and whose burden he thus shared! With what force, too, must these divine words have struck his mind, when he remembered this event! "If any man will come after me, let him deny himself, and take up his cross and follow me" (*Matt. xvi. 24*). Grotius, a commentator not much inclined to mystical interpretations, finds in this event an intimation of the call of the Gentiles. For Simon was the father of Alexander and Rufus, the former of which names is derived from the Greek language, and the latter from the Latin. The union of these Gentile names under that of their father, which is Hebrew, seemed, as Grotius thought, to intimate the union of Gentiles with Jews under the banner of the cross of Christ. However this may be, these three persons were undoubtedly well known to the first readers of the gospel of Mark.

Luke xxiii. 27. "And there followed him a great company of people and of women, which (*ai* women) also bewailed and lamented him."

This incident, and the reply of Jesus to these demonstrations of pity, are mentioned only by Luke, and they add a deep and melancholy interest to the scene. It is to be observed, also, that the words which follow are the first uttered by the Lord Jesus after those he addressed to Pilate (*John xix. 11*). For it is not probable he uttered any which one or another of the evangelists has not recorded. But who composed this great company of people and of women? It is not probable that they were his disciples, though his person, his doctrines, and his wonderful works were probably known to them. Thus much we may infer from their sympathy, which must have been agreeable to the human soul of the Saviour, after the barbarous treatment he had received, and from his reply to them.

And here we have another example of the mutability of

the popular mind. Whilst the Lord Jesus was in the hands of his accusers before Pilate, he appeared to the people worthy of their hatred and rejection. This feeling, perhaps, was produced by the influence and artifices of the priests. But when left to themselves, the people remembered his works of beneficence, and their own acknowledgment of him a few days before as their Messiah and King; and they give testimony to his virtues by their grief. For observe, it was Jesus (not the malefactors) whom they lamented and bewailed; and we are, therefore, not to confound their sorrow with the sympathy which the common people often feel in the case of criminals whom they judge worthy of their fate.

Luke xxiii. 28. "But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

These words, and those he added, how pathetic! Yet they convey no comfort, but tend rather to inspire terror. And we observe, that although the whole company of people may have joined in sympathy, if not in the lamenta-

its mysterious power arrests the march of his executioners and the multitudes who were moving onward to the spectacle. He speaks with the same peaceful, tranquil dignity and power as ever before, even when in the temple. He turns their minds from what they then saw to the future, which they did not see, and, as on the day of his triumphal entry into Jerusalem (Luke xix. 41), so now again he forewarns them of the dreadful judgments which would soon overwhelm them.

Luke xxiii. 29. "For behold the days are coming in the which they shall say, blessed the barren, and the wombs that never bare, and the paps that never gave suck."

The history of the Jewish war by Josephus shows how this prophecy was fulfilled. The Romans invested Jerusalem at the time of the feast of the Passover, when innumerable multitudes, from all parts of the country, had crowded into that city to engage in its solemnities. These were caught as in a net from which there was no escape. Famine ensued, and so severe was it, that mothers ate their own offspring. Murders, intestinal discords, the plague, the fury of a portion of their own countrymen, the hatred and cruelty of the Romans, filled the city with blood and carnage. But this was not all. The axe was now laid at the root of the tree, and it was to be hewn down, as John the Baptist had predicted. The days of wrath—of the vengeance, predicted by the prophets, and also by our Lord, had commenced, in which all the evils and the curses foretold by Moses and the prophets were to come upon that people; in which they were to fall by the edge of the sword and to be carried captive into all nations, and their land, the land of the covenant, was to be delivered over to the Gentiles, and held by them in subjection until the times of the Gentiles should be fulfilled (Luke xxi. 24). It was to this national ruin, and the long train of woes which were to attend that race of men from generation to generation, even to the end of the times appointed for the continuance of Gentile power, our Lord alluded (Dan. ii. 44; vii. 26, 27). The full import of his words, therefore, cannot be learned from Josephus, the historian of the Jewish war. We must follow that people in their dispersion, and read their history from that day to this, to ascertain their full import. Nay,

more ; we must look forward into the future, and learn what are the afflictions which yet await them, before we can exhaust the meaning of these words of the Saviour.

Luke xxiii. 30. "Then shall they begin to say to the mountains, fall on us, and to the hills, cover us."

The prophet Hosea employs similar language when predicting the fall of Samaria, the capital of the kingdom of Israel (Hos. x. 8), and the apostle John also, when describing the opening of the sixth seal (Rev. vi. 16 ; see also Is. ii. 10-19). It is the language of extreme terror, of extreme confusion—of despair. It is not improbable that Hosea and our Lord refer in part to the same events. The sin of the ten tribes consisted chiefly in renouncing the house of David, and consequently the Messiah, who was to descend from him, and in renouncing the temple at Jerusalem for gods of their own making. The sins of the Jews at this time were of the same nature. They renounced the true Messiah before Pilate for a Messiah of their own imagination—as different from the true Messiah as were the idols of Israel at Bethel and Dan from the God of Jacob, who

the way of his own appointment ! It is only in that justice which exacted the humiliation, sufferings, and death of the Son of God, that we can learn the greatness of that mercy which pardons for the sake of Jesus Christ.

This exposition will be resumed in the next number.

PHILO.

ART. IV.—A DESIGNATION AND EXPOSITION OF THE FIGURES OF ISAIAH, CHAP. XL.

THE prophet, addressing those whose office it is to teach the Israelitish people, commands that they should cheer them by the announcement that Jerusalem's warfare is accomplished, and the time come in which she is to receive blessings greater than the punishments she has suffered (vs. 1, 2). He next indicates that a herald is to proclaim the approach of Jehovah, and that he is to reveal himself to them in his glory, and all mankind are to see the salvation with which he will crown them (vs. 3-5). He then shows that their enemies cannot prevent it. They are but as the grass that withers and the flower that fades (vs. 6-8). But the word of God will infallibly be verified ; and he exhorts the people of Jerusalem to ascend the high mountains nigh the city, and proclaim to the other cities of Judea that Jehovah himself is to come to accomplish their redemption ; that he is to conquer their enemies by his own arm ; and that he thereafter will rule over his people in person, like a shepherd, and display his infinite tenderness and love in sustaining, defending, and blessing them (vs. 9-11). And to inspire them at once with awe, confidence, and submission, he reminds them that as the creation, adjustment, and control of the material universe are works to which none but Jehovah is adequate ; so his counsels and methods of procedure in the redemption of his people are such in vastness and wonderfulness, that none but he could devise or comprehend them : compared to him all nations are as nothing (vs. 12-17). And he exemplifies this by the false and sottish conceptions which men display in their

attempts to represent him by images formed of metal and wood, instead of recognising him as the creator, upholder, and ruler of the universe (vs. 18-24). He finally exhorts them, instead of desponding under their afflictions and chastisements, to look up to the heavens and consider that he who formed and upholds and rules them, is their God, and that he cannot prove unequal to their redemption; but will at length appear and give strength and deliverance to them that trust in him (vs. 25-31).

1. Apostrophe. "Comfort ye, comfort ye my people, saith your God. Speak to the heart of Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she has received from the hand of the Lord double for all her sins" (vs. 1, 2). The persons here apostrophized are those whose office it is to be to proclaim the message of God to his chosen people Israel at the time when the announcement that the warfare of Jerusalem is accomplished is to be made by his command; and that will be at Christ's second coming, when they are to be finally delivered from their enemies and restored to their ancient land. The

be raised, and every mountain and hill shall be lowered, and the uneven shall become level, and the ridges a plain" (vs. 3, 4). Preparing the way of God, and making straight a highway for Jehovah, raising every valley, lowering every hill, and making the uneven level and the ridges plain, are put by substitution for analogous acts of removing obstructions from the minds of the people of Israel to his coming to them in the person of Messiah, and in a manner suited to his dignity as God-man, who is thenceforth for ever to reign over them. There is an analogy between the preparation of the desert for the approach of the Messiah, as a monarch, by the removal of all obstructions, and forming a straight and level path, as is here indicated, and a preparation of *the people* for his coming to them as their Redeemer and King, by the removal from their hearts of all enmity, pride, unbelief, and other evil affections; and the one is here used as the substitute for the other—as is seen from the consideration that the preparation of a literal highway in the desert is not necessary in order to the coming of the Messiah to his chosen people at Jerusalem; and that no such way was made when John the Baptist, the herald of his first advent, uttered the voice, as Christ was about to enter on his ministry; but he treated it as used in the relation we have represented. For the message he proclaimed was not—Prepare a highway in the desert, but—Repent, for the kingdom of heaven is at hand. The relation in which the structure of an external highway through a desert region is employed to represent a resembling preparation of the heart for the coming of the Messiah, is the same as that in which the bearing of a literal cross is used to denote a resembling subjection of the mind to the self-denial which Christ requires; and taking his yoke, and bearing his burden, are employed as substitutes for an analogous submission to the restraints which he imposes on the thoughts and affections. The perfection in straightness, level, and smoothness of the highway used as the representative, indicates the perfection of the preparation that is to be wrought in the hearts of the people when, after the warfare of Jerusalem is finished, Christ comes to reign over her as her God and King. The voice was first uttered by John the Baptist, as Christ was about to announce himself to the

people as the Messiah. It is to be uttered again by another herald at his second coming.

“And the glory of Jehovah shall be revealed; and all flesh shall see (it) together, for the mouth of Jehovah hath spoken” (v. 5). That the glory of Jehovah shall be revealed, and be beheld by all flesh, means that Jehovah shall reveal himself in his glory, and visibly to all nations and individuals then dwelling on the earth; as is seen also, v. 9-11; and this shows that the prediction is to have its accomplishment at Christ’s coming in the clouds of heaven, when, as is foreshown (Rev. i. 7), “every eye shall see him, and they who pierced him, and all kindreds of the earth, shall wail because of him.”

The prophet now hears another voice proclaiming the weakness and perishableness of all human beings—to indicate the inability even of the powerful and renowned nations that were to make war upon God’s chosen people to prevent the accomplishment of this prophecy of their final redemption.

10, 11. Metaphors in denominating all flesh grass. “A

with which the cry is uttered, is indicated also by the apostrophe to Zion and Jerusalem (vs. 9-11), which seems to be spoken by the same voice—commanding them to announce to the cities of Judah that God would come in person, and with a resistless arm, and deliver them and recompense their enemies. It may be thought, perhaps, that it is designed also to indicate the inability of God's people to accomplish this deliverance for themselves. But had that been the reference, the imputation of frailty and perishableness would naturally have been confined to them, instead of being extended to all flesh. It is true, indeed, that the Israelites are utterly incapable of extricating themselves from the thralldom in which they are held, and conquering the powerful enemies who are to assail them in their last conflict on their partial restoration to their land (Zech. xiv. 1-15); but it is true also that it is not their office to destroy the hosts who are then to array themselves against Christ, and endeavor to intercept the establishment of his throne at Jerusalem. That which they have to do is, as indicated here (vs. 2-5), to prepare their own hearts for his coming, and to proclaim him to one another as their almighty deliverer (vs. 9-11). It may be thought, also, that the design of the voice is to indicate that at the time of this revelation of Jehovah to all mankind, and through the ages that precede it, there is to be an awful display of the perishableness and transitoriness of man. That such a display has taken place through the long series of ages that have passed since the prophecy was uttered, and that it will rise to a most impressive climax at the great judgments on the nations at Christ's coming, is indeed true. The frailty and vanity of man will then appear in the strongest contrast to the omnipotence, independence, and unchangeableness of Jehovah. The reference, however, of the voice was rather to the feebleness and perishableness of the conquerors and oppressors of the Israelites, compared to Jehovah, who is to accomplish their redemption. And in confirmation of this, the voice next calls to Zion and Jerusalem, to exhort the cities of Judah to look to him for deliverance, and to assure them that he will come in person, and verify his promise to extricate them from their enemies.

14, 15. Apostrophes. "O Zion, that bringeth good tidings,

get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid. Say unto the cities of Judah, Behold your God! Behold the Lord God will come with a strong host, and his arm shall rule for him. Behold his reward is with him, and his work before him," v. 9, 10.

16, 17. Metonymies of Zion and Jerusalem for their population.

18, 19. Elliptical metaphors, by which the people of Zion and Jerusalem are addressed as though they had been declared to be a woman.

20, 21. Metaphors in the use of lifting up the voice, to denote speaking in loud and clear tones. This summons of the people, considered as an individual woman, to ascend Mount Olivet, or some other high mountain from which the surrounding region is visible, and with a voice that shall reach all the distant ridges, and swell through the far vales, announce to the other cities of Judah the arrival of the Messiah, has a greatness and beauty that belongs only to the inspiring Spirit. What other mode of proclaiming it

work is before him, signifies, as is shown by the next verse, that he is then to establish his throne on the earth, and bring all nations into submission to his sceptre; and this indicates again that his coming is to be in person and glory.

22. Elliptical metaphor in denominating his people a flock. "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom; and those that give milk he shall gently lead," v. 11.

23. Comparison of Jehovah in his rule over his people to a shepherd in the care of his flock.

24, 25, 26, 27. Hypocatastases in the use of feeding, gathering lambs with the arm, bearing them in the bosom, and gently leading those that have young, as substitutes for the analogous acts Jehovah is to exert in the care of his people. That Jehovah, whose rule is here compared to a shepherd's care of his flock, is the Messiah, is clear from Christ's testimony respecting himself, John x. 11, 14; the apostle, Hebrews xiii. 20, who denominates him "the great Shepherd of the sheep;" and 2 Peter v. 4. And that the time to which the prediction refers, is that of his second coming and the restoration of the Israelites, is confirmed by many parallel passages of the prophets, as Ezekiel xxxiv. 12-16, 23, 24; xxxvii. 21-24. No images could have been selected more suited than those of this passage, to show the infinite condescension and tenderness with which he is to watch over, sustain, and bless his people.

The prophet next proceeds to indicate the infinite elevation of God above all creatures, and to contrast his omnipotence, his wisdom, his independence, and the boundless displays of them made in his works, with the low and sottish ideas of him which men entertain.

28, 29, 30, 31. Hypocatastases in the use of measuring the waters in the hollow of the hand, meting out heaven with a span, comprehending the dust of the earth in a measure, and weighing the mountains in scales, and the hills in a balance, by substitution for the analogous acts by which God determined the dimensions of the earth, the proportions of the land, water, and air, and their weight. "Who hath measured the waters in the hollow of his hand, and

meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?" v. 12. These great acts are taken as representatives of the acts of creating the different elements of the world, determining their bulk, and adjusting them to each other; and as being criteria of the Deity. The design of the question accordingly is, to indicate that none but a being adequate to these acts can be able to intercept the Almighty from fulfilling his pledges to his people; that creatures cannot, unless omnipotent, obstruct him in his purposes. They must be omniscient and allwise also, he implies in the next verse, to direct or counsel him.

32, 33. Elliptical metaphors in the use of path and way, for law or rule. "Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" v. 13, 14. Beings, the intimation is, to be able to thwart him, should be superior to him in intelligence and wisdom, and should

grain of sand, is to the mass of the earth. So slight is it, that were the vast range of Lebanon taken as an altar, all its forests as fuel, and all its animals as a holocaust, the offering would be nothing compared to the homage that is due to him from the countless hosts of his creatures who inhabit his other worlds! How unbecoming, then, in his people to distrust him, to fear a continued triumph of his enemies, rather than confide in him to work the deliverance he promises!

37. Comparison. "All nations before him are as nothing; and they are counted to him less than nothing and vanity," v. 17. The relation in which they are nothing before him, is not intrinsically as moral beings, but as antagonists, as opposers of his purposes respecting his people. In that reference all the great and powerful nations of Assyria, Babylonia, Greece, Rome, that were to assail and conquer them, drag them into captivity, and scourge and oppress them through a long tract of ages, were to be no more an obstacle to God's verifying his promises to redeem them at the appointed hour, and re-establish them in their own land, than though those nations were mere non-existences. They are upheld in being by him. They can do nothing without his permission. He can dash them to destruction in a moment, or can make them, if he pleases, the instruments of accomplishing his purposes.

The prophet now asks to whom they will liken God, as though an equal to him: "To whom (then) will ye liken God, or what likeness will ye compare unto him?" v. 18. That is, what creature's form will you take as an image or representative of God? implying thereby that the power, intelligence, and affections of that being are equivalent to, and indices of him, and thence that he is of the same rank. And he gives the answer which men have returned to this question, in the fabrication of images of human beings as representatives of God.

"The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. The poor in offering chooseth a tree that will not rot; he seeks for himself a skilful carver to prepare a graven image that shall not be moved," v. 19, 20. In taking these human figures as representatives of God, they

in effect declare him to be on a level with man in powers. The homage of those images is, therefore, an infinite affront to him. It is a virtual denial of his attributes and title to the worship and trust of his creatures, and a declaration that he may as easily be thwarted by them, as they can be by him. The prophet, therefore, expostulates with the Israelites for entertaining notions so derogatory to God, and so contrary to the knowledge that had been imparted to them.

“Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?” v. 21. As though if they had but caught a glimpse of God in his greatness and glory as he had revealed himself to their ancestors, the conception could never have faded from their minds. As though if they knew anything of their own history, of the wondrous forms in which he had revealed himself to Adam, to Abraham, to Moses, to the whole people of Israel in their march through the Red Sea, and at the giving of the law at Sinai, they could never have forgotten his infinite supe-

41. Comparison. "That bringeth the princes to nothing; he maketh the judges of the earth as vanity," v. 23. The princes and judges are the monarchs of the great nations that were to conquer the Israelites.

42, 43, 44, 45. Metaphors in the use of planted, sown, stock, and rooted. "They were not even planted; they were not even sown; their stock is not rooted in the earth," v. 24. Here they are spoken of as though they had been denominated seeds or plants, and like germs of seeds that are not even set out or sown, and have no opportunity to take root in the earth, they are not to establish themselves and rise to such strength as to perpetuate their empire. Instead, their period, compared to the duration of the earth and God's dominion over it, is to be momentary.

46, 47, 48. Metaphors in the use of blow and withered. "And he but blew on them, and they withered, and like chaff the whirlwind shall take them away," v. 24. God's blowing on them is used by a metaphor for the analogous act by which he is to divest them of strength and life. Withered is used to signify that they will perish as plants wilt and die under a hot wind; and the blast of his breath, called by an elliptical metaphor a whirlwind, is to take them away as a whirlwind bears away stubble.

49. Comparison of the taking away of the princes and judges of the nations to the sweeping away of chaff by a whirlwind; indicating their powerlessness and nothingness in the hand of the Almighty.

God now again reminds his people that in fearing that they should not be delivered, they in effect assume that the enemies that were to hold them in thralldom were equal or superior in power and skill to him, and asks them again who those are whom they regard as of such a rank, that he is but an equal.

"To whom then will ye liken me, or shall I be equal? saith the Holy One," v. 25. If they knew of no one of the same rank in attributes, there was no one who they should fear could hold them in vassalage against his will. And he again reminds them that he is the creator and upholder and ruler of the universe, and that they must judge of him by the proofs he continually gives them in his works, of his infinite power and skill, his universal presence and sway.

50, 51. Hypocatastases. "Lift up your eyes on high and see, who hath created these, bringing out their host by number? To all of them he will call by name. From abundance of might; for he is strong in power—not one faileth," v. 26. Bringing them out and calling them by name—acts of a military commander in marshalling his troops—are used as substitutes for the resembling acts of God, in arranging and moving the vast train of worlds which he wheels from day to day across the arch of heaven. It is from the power he exhibits in this ceaseless work that his people should judge of his ability to deliver them; and the prophet expostulates with them, that with this resplendent spectacle flashing perpetually on their eyes, and proclaiming the grandeur of his omnipotence and skill, they should still doubt him, and regard themselves as snatched by their enemies from his hands, and bereft of all hope of redemption by his power.

"Why sayest thou, O Jacob, and speakest, O Israel; My way is hid from the Lord, and my judgment will pass away from my God?" v. 27. As though they had been

intelligence transcends the comprehension of creatures. No glance of theirs can ever pierce its unfathomable depths; no search ever detect in it any limits. What listlessness, what darkness of mind, not to have learned these great truths, proclaimed by all his works, and graven on all his word! Instead of fainting himself, he is the source of strength to his creatures, and communicates it to them in fresh measures when they sink under toils and trials.

52. Metaphor in the use of mount with wings. "He giveth strength to the faint, and to him who has no power, he will increase might. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint," v. 29-31.

53. Comparison of the wings with which they are to mount with those of eagles, to show that they are to be of great strength, rapidity of motion, and adaptation to bear them beyond the reach and sight of their enemies. Instead of fainting and deserting his people when they faint, it is his very office, as their creator and upholder, then to succor and sustain them; and they who look to him as their deliverer will recover their strength, and receive such superhuman aids, that they will easily escape from their enemies, and run the course which God assigns them, without fainting and without weariness.

It is thus foreshown in this chapter that the great judgments with which God's chosen people were to be overwhelmed by the Gentile nations, are at length to cease; that their deliverance is to be wrought by the Messiah, who is to come in person and glory, and conquer their enemies by his own almighty hand; and that he will then reign over them with the care and tenderness of a shepherd towards his flock; and to rebuke their unbelief, and support their faith in those great promises, God points them, on the one side, to the dependence, transitoriness, and nothingness of men; and on the other, to his omnipotence, his omniscience, and his universal sway, as they are shown in the creation, upholding, and guidance of the hosts of worlds which he has made and rules; and calls them to trust in him, whom creatures cannot prevent from accomplishing

his designs, and encourages them by the assurance, that instead of forgetting or neglecting them, it is his gracious office, as their God and Redeemer, to strengthen them in their weaknesses, to defend them in their dangers, and to crown them at length with a perfect redemption.

It is a noticeable feature of this prophecy, as of many of the others that follow it, that it indicates that the chosen people to whom it was addressed were through the whole series of their conflicts with their enemies and sufferings from their oppressors, to regard it as predicting their literal deliverance from the domination of the Gentiles by the hand of the Messiah, and rest thereafter in their own land under his peaceful and gracious rule. Though a large part of it is expressly designed to meet their doubts and fears, and inspire them with faith in God's power and purpose to accomplish it, there is no intimation in it that they were to feel any uncertainty or perplexity in regard to its true meaning. There is no hint that they were to imagine it had no reference to them as God's people, but related alone to Gentiles, and the very Gentile nations who were for ages

would have been employed to guard them against a doubt of its fulfilment in that sense, and inspire them with an unhesitating and full faith in its literal accomplishment, if that is not its true and only meaning; if the persons to whom it relates, and the events it foreshows, are wholly different from those which the language denotes. And it is certain that the only doubt the people of God have ever felt in respect to the likelihood or possibility of its accomplishment, has been the doubt it is directly employed in removing—of God's power to rescue the literal Israelites from the hands of their conquering enemies, and restore them to their native land. If the prediction is spiritualized, it has had no fulfilment; for the true people of God in the *church* have never doubted his power to deliver them from their spiritual enemies, and complete their redemption from sin and its penalty.

But that its grammatical, is its true and only signification, is placed beyond doubt by the consideration, that the fulfilment it has received is a literal fulfilment. The evangelists expressly declare that John the Baptist was "he that is spoken of by Esaias saying, The voice of one crying in the wilderness, prepare ye the way of the Lord; make his paths straight:" Matt. iii. 1-3; Mark i. 2-4; Luke iii. 2-6. They interpreted it therefore literally, and it had a literal accomplishment in four respects. 1. John the Baptist came a messenger to the literal people of Israel; not to the Gentile church, nor to Gentiles in any relation. His mission was directly and exclusively to the people of Israel, and anterior to the institution of the Christian church. 2. The advent of the Messiah, of whom he was a herald, was a literal personal advent. Christ came in person and visibly, not mystically by providences merely and influences of the Spirit. 3. He came to the literal people of Israel; not to any of the neighboring nations, nor to any Gentiles whatever. He said of himself, "I am not sent but unto the lost sheep of the house of Israel;" Matt. xv. 24. 4. And he came to the people of Israel in their own land, Judea and Galilee, and at Jerusalem, not elsewhere. In all these respects the fulfilment has been literal. And this proves that the literal grammatical sense of the whole prophecy is its true and only sense. As the people of God,

Jerusalem, the coming of the herald, and of the Messiah, were literal, the deliverance which is promised to that people must be the literal deliverance of that people—the Israelites and not any other; the coming of Jehovah to deliver them and overthrow their enemies at the time of their final redemption, must also be a literal personal coming; and his reign over them as a shepherd a literal personal reign. As the Jerusalem to which he came at his first advent was the literal Jerusalem, and her population God's literal people, so the Jerusalem and Zion whose people are to proclaim his arrival at his second advent are the literal Jerusalem and Zion; the cities of Judea, to which they are to announce his presence, are the literal cities of Judea; and their population the literal people of Israel. To attempt to spiritualize this part of the prophecy is virtually to assume that the whole is to be spiritualized, and offer a direct contradiction to the interpretation which God has himself given of it in the New Testament.

We have thus clear and emphatic testimony from God himself that the prophecies of the redemption of the Isra-

phency." Though not faultless, it is in the main correct, and is greatly in advance of the notions of writers generally abroad. What the author needs especially to perfect his views, is a classification of the symbols, a thorough investigation of the relations in which they are used,—whether of analogy, or a likeness of nature, and the embodiment of his principles in specific laws for the guidance of the interpreter. Should he pursue his inquiries into that sphere, he will escape the vagueness and generality which now attach in a measure to his views, and will obtain for himself and his readers criteria by which the truth or error of constructions may be tested. A careful analysis of the symbols that are interpreted by the Spirit of God, will render it apparent that the principles on which they are used are those expressed in the laws of symbolization as they have been stated in the Journal.

"I. THE SUBJECTIVE FORM; THE DREAM, THE VISION.

"We may naturally expect that as the Apocalyptic books contain peculiar revelations adapted to a peculiar purpose; so the mode in which they are communicated to the seers, will differ from the mode usual in other prophecies. We have now to investigate what that peculiar mode is.

"The name Apocalyptic (in the use of which we are justified by Rev. i. 1), already signifies that the divine communication and revelation are more prominent in the prophet than the human mediation and receptivity; for ἀποκάλυψις (revelation) signifies a divine,—προφητεία (prophecy), a human activity. Comp. Dan. ii. 22, 23, where it is said of God, that 'He revealeth (αὐτος ἀποκαλύπτει, lxx.) the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him;' and Rev. i. 1, 2, where the supernatural fact is three-fold. God gave the revelation to Jesus Christ, and He, through His angels, signified it to John for the purpose of further spreading it. All biblical prophecy, of course, is based on divine revelation, so that these two words designate, the one the subjective, the other the objective side of the same thing (see 1 Cor. xiv. 29, 30), and are sometimes used indiscriminately, as when John calls his Apocalypse, which is styled 'the revelation of Jesus Christ' (Rev. i. 1), 'the words of this prophecy' (Rev. i. 3). For this reason, however, a distinction is likewise made between the

two expressions, and they are used as two distinct species of the same genus, according as the objective revelation, or the subjective prophetic inspiration, is more prominent. Thus St. Paul distinguishes them in 1 Cor. xiv. 6, 'either by revelation or by prophecy.'

"The prophet stands in connection with the outer world. He addresses words to the prince and the people, as in the Old Testament, to the congregation, as in the New, words with which the Spirit of God, pervading the human spirit with His mighty influence, supplies him. But whilst the prophet *speaks* in the Spirit (comp. 1 Cor. xii. 3, ἐν πνεύματι Θεοῦ λαλῶν), the apocalyptic seer *is in* the Spirit, in his whole person (Rev. i. 10; iv. 2). The united activity of soul and body which forms the link between man and the outer world, recedes altogether into the background, so that St. Paul, speaking of such a state from his own experience, can say he does not know whether he was in the body or out of the body (2 Cor. xii. 2, 3). It is the spirit only, that which connects us with God and the invisible world, which is active, or rather recipient, in the apocalyptic state; for all proper human activity towards God can consist only in receiving. Here, where the object is not so much to influence the immediate contemporaries of the seer, as that the seer may receive disclosures for the benefit of all succeeding generations.

background, words and conceptions vanish, and the human spirit, overpowered by the divine, loses itself in the contemplation of divine things.* In the dream or vision a whole history unrolls itself before the inner eye of man, and hence these psychological forms of revelation are specially fitted for the special disclosures which we have seen were necessary for the purposes the Apocalyptic books have to serve.

"A beautiful and remarkable progress may be traced in this respect in the book of Daniel. We have already directed the reader's attention to the circumstance, that the interpretation of Nebuchadnezzar's dream was of importance to the prophet himself as a preparatory education. But, in the subsequent revelations as well, each forms a preparation for the following, both in form and contents, and thus we are able to trace clearly the gradual steps by which God educated the prophet to be a fit recipient of His disclosures as these became ever more special. When Nebuchadnezzar first dreams, Daniel is simply the interpreter (chap. ii. and iv.); afterwards Daniel himself has a dream, but as yet it is only a vision in a dream of the night (vii. 1, 2); this is followed by a vision in the waking state (viii. 1-3); and finally we see that in the last two revelations (ix. and x.-xii.) the ecstatic state is apparently no longer necessary to the prophet, who, now a feeble and trembling old man (x. 8, etc.), is already almost transplanted out of the earthly world. Now, in his usual state, he sees and hears angels speak like men, whilst his companions do not see the appearances from a higher world, and are only seized with terror like as those who accompanied St. Paul to Damascus (ix. 20, etc.; x. 4, etc.; comp. Acts ix. 7). It is clear that the progression in the form of prophecy corresponds to a similar one in the contents. At first we see only general outlines, sketches which are afterwards filled up with minuteness and circumstantiality. The two last prophecies, the ninth chapter with its chronological, and the eleventh with its historical details, are by far the most special. We do not notice, in the Apocalypse of John, the same progression and variety in the form of revelation as there is in Daniel; but John received his revelation on one day and in one form (i. 10; iv. 2), a form which resembles the highest attained by Daniel, as we find it in the eighth chapter. Those unecstatic visions, or, more properly, auditions, which we meet with in Daniel ix.-xii., are without analogy in the Revelation of John; for the Apocalyptic prophet of the New

* Lücke, loc. cit. p. 28; comp. also p. 17.

Testament had not to receive revelations at all so detailed. It is, however, only in accordance with the spirit of the New Testament, that the revelation is communicated, not in dreams and visions of the night, as is the case so late as Zechariah, but in the highest form of ecstasy, in waking visions, bright and clear as the day.

“II. THE OBJECTIVE FORM; SYMBOLISM.

“Our remarks, hitherto, have reference merely to the subjective form of Apocalyptic prophecy; we shall now briefly consider the objective, the object of the dream and vision in which the truths of revelation are sensibly embodied in a concrete way, that they may be perceived by the mind's eye of the seer.

“In prophecy, the Spirit of God, who inspires the human organ of revelation, finds His immediate expression in words; in the Apocalypse, human language disappears, for the reason given by the apostle (2 Cor. xii. 4): he ‘heard unspeakable words, which it is not lawful for a man to utter.’ A new element appears here which corresponds to the subjective element of seeing, the vision. The prophet's eye, for the Apocalyptic writer is a prophet, in a wide

and joy? Standing opposed to an iron necessity we would be discouraged and paralysed, as we sometimes observe in the case of men who believe in the inevitable fulfilment of a soothsayer's predictions about them.' It is for this reason that the form peculiar to Apocalyptic prophecy is the symbolic, which may be regarded as a parallel to the parabolic form of the discourses of our Lord. Symbols as well as parables are holy enigmas to arouse our attention; they disclose heavenly mysteries to him who is willing to attend and receive instruction; but they shut the hardened heart and close the slumbering eyes. The powers which prevail in the course of history are not introduced into Apocalyptic prophecy unveiled, but only under certain images of stones, plants (Dan. iv.), beasts, men, and so on, which, like the parables of our Lord, require themselves an exposition. And when angels give us leading views to help us to an understanding of these symbols (Dan. vii. 16, etc.; viii. 19, etc.; Rev. xvii. 1, etc., 7, etc.; xxi. 9, etc.), these do not purport, as has been already remarked, to be complete interpretations, but only finger-posts and hints to aid our faith in its investigation, and so they are of such a nature as to leave prophecy an object of faith and investigation, even in the time of its approaching fulfilment. For since they are intended to be intelligible only to the wise, they would frustrate their object if a clear interpretation were annexed. And how perfectly this end has been achieved, the partial obscurity, namely, arising from the symbolic form, is most evident from this, that in our own times no questions in exegesis meet with such different answers as those concerning the Apocalypses; that, in reference to Daniel, there are two views prevalent, diametrically opposed to each other, while, after innumerable interpretations of the Revelation of John, we are yet seeking for the correct one, and only gradually and slowly finding our way to it by the light of the progress of its fulfilment.

"As the subjective form of Apocalyptic prophecy is the vision, the corresponding objective form is the symbolic. There remains yet much to be done for the elucidation of Apocalyptic symbolism, especially that of the Revelation, where, as is generally known, it is not easy to decide between what is symbolical and what purely literal. And here it is important to distinguish between the invisible, but now already existing in heaven, and the future, 'what is and what shall be hereafter' (Rev. i. 19). It is natural that the future should be represented in symbols, though even here there remain some obscurities; but where, as in Rev. iv. and v., the real passes into the symbolical, a more minute examination is necessary. In this investigation it is necessary to consider the sum total of

philological and exegetical results which have been gathered from the study of Holy Scripture, and of prophecy in particular. Nor ought analogies, which lie beyond the sphere of the Bible, to be neglected, though they must be kept carefully separate and be clearly placed in a secondary position. This alone is the true historical and critical method of investigation. What is biblical is from above; what is extra-biblical is from below: however they may resemble each other outwardly, this essential difference separates them. We attempted to throw light on the symbolism of men and beasts which occur in Daniel, from this point of view; and in the same spirit we shall consider the symbolical figures of the Revelation of John, as far as they offer parallels to those of Daniel. It is only thus that the interpretation can be founded on clear, firm principles, and that an end can be put to the arbitrariness which has been heretofore so prevalent. The symbols of the Revelation of John may also be classified into symbols in human and symbols in bestial shape.

"We have, on the one side, the two beasts and the dragon, on the other, the woman and the whore. We are already familiar with the bestial nature from Daniel, but we shall have to notice the peculiar modification with which this symbolism occurs in the Revelation. On the other hand, the character of the woman and the whore, which

arbitrary, but is based on an insight into the essence of things. The woman could never represent the kingdom of the world, nor the beast the church; but, as we found that the essential nature of the kingdoms of the world is bestiality, so we shall find, in the nature of the woman, the reason why it is used as the symbol of the church. To obtain an insight into the symbols and parables of Holy Scripture, nature, that second, or rather first, book of God, must be opened as well as the Bible. Having thus considered the intimate relation between symbolism and parabolism, let us now inquire into their characteristic difference. Their starting-point and direction are mutually opposed. Jesus, coming down from heaven, seeks, in His parables, to clothe divine things in an earthly dress, and thus to introduce them into the very heart of human life. The parables are, so to say, a parable of Christ Himself. As in Him God became flesh, so He clothed the mysteries of God's kingdom in the events of human and natural life. For this reason, He starts from the daily wonted life of man, and selects out of it events, actions, and stories, that He may make them the memorials of things eternal. The Apocalyptic seer, on the other hand, looks from below upwards. He does not speak to the people; he speaks for the wise and prudent. His object is not so much to imprint the spiritual in the natural, as to fashion of the natural a transparent garment for the spiritual. The earthly is viewed not so much in its positive as in its negative relation to the heavenly. Hence, individual shapes, and not connected acts, become the expression of the spiritual idea; symbolism is not so much at home on earth as parabolism. The actions which are introduced in symbolism, are limited to the most general outlines: *e.g.*, the ram overcomes the he-goat, the dragon persecutes the woman, the beast with its horns hates and devours the whore. Nor do the shapes themselves retain their simple natural attributes, but in their symbolical meaning are characterized by special additions and combinations; the lion receives the wings of an eagle, the leopard four heads, another beast ten horns, the woman is clothed with the sun, etc. Thus there is as intimate a connection between the symbolic form and the contents and spirit of Apocalyptic prophecy, as between the parabolic form and the person of Christ. The parables correspond to the first appearance of Christ in the flesh for the salvation of the world; the Apocalypses refer chiefly to His second coming to judgment, and they show how all that is natural must die, in order that the glory of the true essential spiritual life may burst forth. It is thus that, in the Apocalypses, the natural proves inadequate to express the spiritual, and the symbols must modify and enlarge the

shapes offered in nature, while the parables give prominence to the divine element, which is couched and expressed in the natural phenomena as such.

"If we apply these general remarks to Daniel, we perceive that his last two revelations are a partial exception also in this respect. They were received, not in an ecstatic, but in an ordinary state; and thus the words have more prominence than the symbolic shapes, yet not as ordinarily the words of the prophet, but words out of the invisible world, words of an angel. 'When Daniel was younger, he saw the future in images which needed to be explained; but when he was old, the angels revealed in common language, as one relates a narrative.' It is now possible to bear the words which are otherwise 'unutterable,' and in this narration of future things, coming from a heavenly world, they are revealed in their reality, and without their symbolic dress; even the most minute disclosures are now possible. We find here applied to an entire series of future events, the same mode of revelation which we meet elsewhere only in connection with some leading events in the kingdom of God (*e.g.* the prophecy of the birth of Christ and of His forerunner). Yea, the same angel Gabriel who announces to Mary the birth of the Messiah, predicts His advent more than five hundred years before,

and that there the images of the future are shown to him by angels' hands, and explained to him by angels' tongues. *Theophany* is the first form of Old Testament revelation, *Prophecy*, the second, and the *Apocalypse*, the third and final. In the New Testament there is a parallel progression; first, the coming of God in the flesh, then the spiritual activity of the apostles, lastly, the *Apocalypse*; a progression which, while inward, yet expresses itself also outwardly in the three parts of the New Testament canon,—the Gospels, the Acts of the Apostles and Epistles, the Revelation of John. In both Testaments the first form and ground of revelation is objective, and is mediated through God and the Son, who reveals Himself visibly to man; the second is subjective, and is mediated through the Holy Ghost, who inspires man inwardly; the third is a vision of the Son in His future Advent, procured through the Spirit. Thus, while the *Apocalypse* is a kind of prophecy, it is yet so peculiar a kind, that in its outward objectivity it has something in common with *Theophany* or *Christophany*. It is the higher unity of *Theophany* and *Prophecy*, of manifestation and inspiration."

In the passages that follow we regard it as a serious error that he refers chap. viii. 23-25, and xi. 45 to Antiochus Epiphanes, instead of the Roman power symbolized by the fourth beast. Chapters viii. 20-25, xi. 2, 36, undoubtedly treat of three kingdoms—the Medo-Persian, Greek and Roman—not simply of the two former. Had M. Auberlen seen this, it would have relieved him from the difficulty with which he is here embarrassed. The predictions viii. 25, and xi. 45, relate to the same power, and terminate at the same point.

" II. CRITICISM OF THE MODERN VIEW.

1. *A General Comparison of the Visions of the First and Second Parts.*

"The modern view of Daniel does not recognize the difference which we have pointed out between the first and second part of the book—between prophecies which refer to the whole, or such as concern the more immediate future. According to this criticism, the second and seventh chapters, as well as the eighth and eleventh, refer only to Antiochus Epiphanes; they are all *Vaticinia post eventum*, and repetitions of the same events under different forms.

We have shown, in the beginning, that insipid monotony is thus found in the book. And let it not be objected, that we cannot deny that the seventh chapter is a repetition of the second, and the eleventh of the eighth; for there is not only a great difference between saying the same thing twice, and four or five times, but as we have seen, the seventh chapter is not merely a repetition of the second, and the eleventh of the eighth, but these chapters contain other aspects and further developments of the same subjects, which is not the case, for instance, in the eighth chapter, viewed in its relation to the seventh. We now turn our attention to the essential difference between the first and second part, and will thence show the incompatibility of the view of our opponents with the text of the first part.

"I. To begin with the clearest and most evident point, the conclusion of the visions. Both in the second and seventh chapters, the Messianic kingdom appears after the four universal monarchies, and as a judgment upon them; in the one under the figure of a stone, which breaks in pieces the metal image; in the other under the figure of the Son of Man, to whom is given the government of the world. We do not meet with this in the eighth, eleventh, and twelfth chapters. The former concludes simply with the death of

and vii., in a similar manner, while the resurrection is spoken of in chapter xii. but not in chapter viii. If, as we certainly know, but only from the New Testament, both events, the revelation of the Messianic kingdom and the resurrection, are contemporary, it is very clear and manifest why the first event is mentioned in the second and seventh chapters, with a quite different degree of importance from that attached to the second event in the twelfth chapter.

"And we are thus led to the important result: the prophecies of the second part (those under consideration), conclude with the death of Antiochus; those of the first part with the overthrow of the power of the world by the kingdom of the Messiah. Thus an important difference subsists between the two, at least as regards the final point. The second part does not extend so far into the future as the first. For, since the enemy described in the seventh chapter is the last, after whose overthrow the Messianic kingdom is established, it follows, necessarily, that the enemy spoken of in chapters viii. and xi., preceded him. The Greek monarchy, the culminating point of which is Antiochus, must therefore precede the fourth and last, which was revealed to Daniel in the vision of the seventh chapter.

"II. But we must notice that not only regarding the concluding part of the visions, but also as regards the starting point and the powers of the world spoken of, there is a considerable difference between the first and second part of our book. It is certain that the second and seventh chapters both speak of four kingdoms of the world, the eighth and eleventh only of two, namely, the Medo-Persian and Greek (viii. 20, 21; xi. 2). It is conceded, on all sides, that the first part still includes likewise the Babylonian empire, according to ii. 37, 38.

"Now, holding the views of our opponents, it cannot be understood why the author, whom they suppose to have lived in the time of the Maccabees, took so much trouble with the kingdoms of the world, which had perished long before. For if he intended to encourage and strengthen his suffering and struggling compatriots, he certainly displayed in his book a very useless amount of historical erudition. This has especial force when we consider the eleventh chapter, which on the supposition of its being a *vaticinium post eventum*, is in truth still more inexplicable, than when we view it as it stands, and in the character it professes. The uninspired author could scarcely have chosen a form less adapted to his purpose, which was to kindle the enthusiasm of his nation for the decisive moment, than by developing in such a lengthy and historical man-

ner, events for the understanding of which those who lived after them, required to gather varied information by laborious and tedious research. If such was his purpose, would he not rather have chosen the impassioned language of earlier prophets, which, as is evident from the prayer of the ninth chapter, was equally at his command? How was it possible that, in such a period, he could expect his countrymen to believe in a new and unprecedented species of prophecy? At such a time, the object was to strike time-hallowed patriotic chords! What hope could he entertain of inspiring the people of God by such human inventions of a laboriously framed poem? Truly, if the Israelites had to learn and to study this book for the first time in the prospect of persecution, if it had not been that long before they had appropriated its words as their spiritual nourishment, the book would have profited them nothing.

"This whole view, like the corresponding hypotheses of modern New Testament criticism, bears distinctly the stamp of the region whence it originated. It is perfectly devoid of all natural vigour, healthiness, and soundness of historical vision. The critic, sitting in his study, imagines the author, who lived in a time of mighty earnest conflicts, during which it was treason not to take part in a struggle so holy, to have been a man sitting in a study like himself. Imagine a Jewish patriot, as our opponents generally style the

the sacred prophecy. The fulness of Scripture cannot be bounded and circumscribed by so narrow and meagre a scheme. And this will appear yet more evident, when we consider the individual features of the monarchies. If the modern view of our book and its object is not capable of accounting for the full and lengthy mention made of the world-kingdoms in general, it is still less able to account for the manner in which the individual kingdoms are treated.

"In the first place, our opponents cannot explain, why the first and second parts are at all different—why the supposed writer, from his Maccabean stand-point, looks back to different epochs; in the second and seventh chapters to the Babylonian kingdom, in the eighth only as far as the Medo-Persian, in the seventh no further than the Persian. They cannot explain why, in the first mentioned two chapters, there are four, in both the others but two monarchies enumerated; and in connection with this, as we shall show more at length subsequently, they cannot give a satisfactory reason why the eighth chapter speaks of the Medo-Persian kingdoms as one; while, in the second and seventh chapters, according to their view, it is analyzed into two. Taking the book as genuine, and as what it asserts itself to be, we have a simple and natural answer to all these questions, in the different times in which the revelations were vouchsafed, and in the different objects of the first and second parts. The revelation of the eighth chapter took place in the third year of Belshazzar, a time in which the Babylonian empire was decaying so rapidly, that it neither required nor deserved a more minute consideration. The revelations of the tenth, eleventh, and twelfth chapters, were given to Daniel in the third year of Cyrus, and thus neither the Babylonians, nor even the Medians, needed to be mentioned; consequently, the kingdoms here spoken of, are Persia and Greece, x. 13, 20, xi. 2. We have already dwelt largely on the different purpose, which the two parts of the book were to serve, and the consequent difference in the extent of field surveyed by the prophetic eye.

"But even if we admit that the author might go back to ancient kingdoms, in order to attain to a certain fulness and completeness in his enumeration of previous world-kingdoms, we must find it strange, as is hinted by *Ewald*, that he did not mention also the Assyrian, perhaps even the Egyptian, kingdom. A man living in the days of the Maccabees, looking back on the previous sufferings which Israel had to bear from the world-power, had no particular reason for choosing to begin with the Babylonian kingdom first, as little reason as to leave it out in the later chapters. But who can avoid seeing, in

this very circumstance, that the Babylonian kingdom is mentioned as the first—a new and important proof that the date of our book is that of the Babylonian exile, and that on the supposition of the genuineness of Daniel, a multitude of phenomena actually lying before us, and which must remain unaccounted for and unintelligible to modern criticism, are seen to have a rational basis. We have seen in our first chapter, that the reason why Daniel begins with the Babylonian kingdom, was not merely his external, personal, and historical position, but an inner reason, related to the whole development of the history of revelation. For it was from the beginning of the Babylonian exile that the existence of an independent Theocracy on earth ceased, and is not restored even to this hour; the empire of the world-powers still endures.

“Our opponents admit, that the author was aiming at a certain completeness in the enumeration of the monarchies of the world contained in the second and seventh chapters; but it is impossible for them to seize the real meaning, the deep significance, and the grand circle of the survey of the text. And, at this juncture, the whole material importance which attaches to our difference from the view adopted by modern criticism, comes to light. According to the latter, the book of Daniel furnishes us merely with a fragment

stamp of that divine illumination, which gives universality to the horizon of view, and an insight into the fundamental essence of things. It would, consequently, be destitute of canonical dignity and authority.

"We took occasion, previously, to speak of the significance of the numbers seven and ten, and we saw that the former symbolizes the revelation of the divine, the latter the development of the worldly. A similar relation subsists between the numbers three and four. Four and ten are numbers of the world. Three and seven numbers of God. As numbers of the world, four stands in the same relation to ten, that three stands in to seven as numbers of God. "Three is the number of God, and symbolizes God in the unity and perfection of His Being; four is the number of the world, and symbolizes the world in the unity and consummation of its development."* Therefore the power of the world is exhausted in the four kingdoms of the world. The ground and reason of this signification of four lies, as may be seen, from Daniel vii. 2, 3 (comp. viii. 8), in the four winds and regions of the world, which represent the world exhaustively, so to say, in all its directions and parts. That four and ten are nearly related numbers of the world, may be also seen from this, that the third monarchy is divided into four, the fourth into ten kingdoms; as soon as the occidental kingdoms come to be divided, the division is made by these two numbers. Moreover, the whole system and essence of the world is represented in the fourth kingdom, which again resolves itself into ten kingdoms.

"The four beasts mentioned in Daniel are likewise counterparts and caricatures of the four that occur in Ezekiel. The *ארבע חיות* of Ezek. i. 5, assume, with Dan. vii. 3, the Chaldean heathenish form of *ארבע חיות*. Ezekiel's vision took place in the fifth year of the captivity of King Jehoiacin (Ezek. i. 2), consequently 593 B.C. Daniel saw his vision in the first year of Belshazzar (Dan. vii. 1); hence, at all events, after the death of Nebuchadnezzar, which took place 563 B.C., and consequently more than thirty years after Ezekiel. It is quite possible that Daniel had read and digested the vision

thing else except bygone persecutions of the Jews.' Amner himself, however, agrees with the latter. He explains, page 68, the passage xii. 2, 3, to refer to the Jews coming out from the subterranean caves and hiding-places, where they had been concealed during persecutions; and by the fifth kingdom, which now every one refers to the times of the Messiah, he understands, as Grotius does, the Roman, which having become Christian, was to last for ever, page 98. The Son of Man, in contrast to the beasts, is, according to him, meant to symbolize the Roman Republic, contrasted with the monarchies

* Hofmann, quoted by Delitzsch, p. 412.

of Ezekiel, as we had previously occasion to remark, that Ezekiel knew of Daniel. This gives us a beautiful glimpse into the communion of the captive people and its prophets. The four beasts or cherubs of Ezekiel represent the life of the world in its highest phase, directed towards God, and thus becoming an organ of divine revelation; the four beasts of Daniel are the opposite of this, its caricature. They represent the life of the world, alienated from God, falling ever deeper and deeper, and becoming finally the organ of the devil. The living creatures of Ezekiel are composed of man, lion, bull, and eagle; those of Daniel are the lion with eagle's wings, the bear, the leopard, and a fourth beast not named. The first of Daniel's beasts, the noblest of all, evidently alludes to those of Ezekiel; the others are, in the nature of the thing, of a less noble character than those of Ezekiel. Thus, as we saw the substratum of the seventy prophetic weeks of Daniel in Jeremiah, so we find, though not expressly, yet scarcely less distinctly, a relation to Ezekiel, and in both cases these relationships are indicated through significant numbers."

We shall present further extracts in the next Journal.

shalt call his name Jesus. And he shall be great, and shall be called the Son of the Highest: And the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." It was accordingly, at first, the expectation of Christ's disciples that he would at once institute his kingdom in Judea, release the Israelites from the power of their enemies, and bring the nations into subservience to his sceptre. In his last interview with them, as he was about to ascend to heaven, they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" As then he immediately ascended to heaven, and entered on a reign over the universe, and instead of delivering the Israelites from the hands of the Gentiles, left them to be conquered afresh, driven into exile, and held in vassalage through a long tract of ages; it is inferred by many that these predictions of his reign on the throne of David and over the kingdom of Israel, are not literal predictions, but are mere representatives of the reign on the throne of heaven he is now exercising. The fact, accordingly, that those prophecies have had no literal fulfilment is regarded as a decisive proof that they are never to have such an accomplishment; and indeed his reign on the throne of heaven is alleged as directly demonstrating that he is never to be enthroned on the earth, and that the belief held by millenarians that he is yet to reign here, is mistaken. It is maintained, even that if the literal sense of those prophecies were their true and only sense, their non-fulfilment for such a series of ages would prove that they are false, and overthrow the whole fabric of Christianity. Thus Dr. Fairbairn says—

"The predominating aspect under which prophecy speaks of the expected Messiah, was that of a king coming for the purpose of occupying the throne of David. But where were the signs of his royal state and dignity? Is it not a fact to which the gospel history itself bears ample witness, that his own disciples were disappointed in this respect; and up to the very eve of his departure—till in short they could not better themselves—clung to the hope that their master should still set up an earthly kingdom? Is it not also a fact, that many students of prophecy, in the present day, comparing what was predicted with what has been done, firmly

maintain that Jesus has not yet got possession of the throne promised to him, and cannot do so till he comes in glory to erect Jerusalem into the seat of his kingdom? There is no denying this latter allegation; and it cannot be too much regretted that *the adversaries have their quiver filled for them by the hands of friends*. Could we bring the adversaries to the position of friends;—could they be persuaded on other grounds to regard Jesus as the promised Messiah—it might matter comparatively little, whether they should consider the kingly rule and government now exercised by Christ as that designated of old by the name of David's throne and kingdom, or a provisional dominion in process of time to merge into the other. But it is another thing when the alleged want of the kingdom lies across the threshold, a stumbling-block to the acknowledgment of Jesus as the true Messiah; and it is urged as a reason for denying that prophecy met its proper fulfilment in him. He was to come, it is said, as a king. As David's son and heir he was to be born in Bethlehem; to occupy David's throne, he was to be conceived of the Virgin; and in constantly allowing himself to be addressed as the Son of David, he plainly countenanced the idea that he was to have his throne in Zion. Did not the result then prove both him and them to have been mistaken?

the actual participation of his flesh and blood. Standing as to the constitution of his person, immeasurably above those ancient prototypes, he was, of necessity, higher also in the character of his work and kingdom; so that when exhibited and promised under the form of the old, a relative agreement only, not an exact likeness, is to be understood. That he was destined to occupy the throne and kingdom of David meant simply, that he was, like David, to hold the place of a king over God's heritage, and to do to the full what David could do only in the most partial and imperfect manner—bring deliverance, safety, and blessing to the people of God. With the divine properties of the king, however, and the world-wide domain of his kingdom, all, of necessity, rose to a higher place; Immanuel's reign must be another thing than that of the son of Jesse—it must be spiritual, heavenly, eternal. A kingdom of an inferior description, if possessing more of a formal resemblance to David's, would have had less of *real* conformity to the word of promise; it could not have verified the prophecies, for it would have bespoken the absence of that divine element, which lay at the foundation of all that Messiah was peculiarly to be and to do.

“ Thus the objection against the fulfilment of prophecy in Christ, derived from his not having assumed the outward appearance of a Jewish monarch, falls to the ground. It proceeds on a merely superficial view of the connexion between the old and the new in God's dispensations, and a consequent misapprehension of the import of the prophetic language, as growing out of and founded upon that connexion. Follow it consistently out, and no landing-place can be found, short of the Christianized Judaism of popery. But take into account the whole circumstances of the case—make due allowance for the shadowy and imperfect state of things under which the prophets lived and wrote—above all, give free scope to the higher elements, that, according to prophecy itself, were to develop themselves in Messiah's person and kingdom, and nothing will be found wanting of that real and substantial agreement, which we expect to subsist between the anticipations of prophecy and the facts of history. The more inward some of the lines of agreement are, they only serve to indicate a deeper and diviner harmony. Jesus of Nazareth needed no outward enthronement or local seat of government on earth, to constitute him the possessor of David's kingdom, as he needed no physical anointing to consecrate him priest for evermore, or material altar and temple for the due presentation of his acceptable service. Being the Son of the living God, and as Son, the heir of all things, he possessed from the first the powers of the kingdom, and *proved* that he possessed them in every authoritative

word he uttered, every work of deliverance he performed, every judgment he pronounced, every act of mercy and forgiveness he dispensed, and the resistless contest he wielded over the elements of nature and the realms of the dead. *These* were the signs of royalty he bore about with him upon earth; and wonderful though they were—eclipsing in real grandeur all the glory of David and Solomon, they were still but the first heralds of his proper dignity which David from afar descried when he saw him as his Lord, seated in peerless elevation at the Father's right hand, and on which he formally entered when he ascended up on high with the word—'all power is given unto me in heaven and on earth, and lo! I am with you alway, even to the end of the world.'—Pp. 228-231.

He thus alleges in the most earnest manner that to maintain that the throne of heaven, on which Christ now reigns, is not the throne of David, is in effect to represent that the predictions, that he should reign on the throne of David and over the kingdom of Israel, can never have a fulfilment, and treat them as false, and thereby put an instrument into the hand of the sceptic by which he can, in his own conviction, overturn the whole structure of Christianity. He

on his saints, spread the light of the gospel throughout the earth, and bring all nations to accept his salvation ; nor does it any more follow that, if he reigns on the throne of David, he must be "a king on the earthly model of David," and "possess the outward forms and trappings of Jewish royalty," than it follows that he must be a mortal like David, sustain precisely the relations he did, and reign over exactly such subjects. Solomon's mode of reigning differed greatly from that of David. He erected a new and far more gorgeous throne ; he set it in a new palace ; he was surrounded by a different train of attendants ; his whole administration of the kingdom varied greatly from that of his father ; but that did not prove that he did not inherit his father's throne and kingdom. He reigned on his father's throne, because he succeeded to his empire and his authority. And so Christ will reign on the throne of his father David, and over the house of Jacob when he reigns in person on Mount Zion as the special king of that restored and redeemed people ; though he reigns in glory as God-man, and over all other nations and all other worlds. We might, moreover, confute, by a variety of considerations, Dr. Fairbairn's theory that the throne which is denominated David's is the throne of heaven on which Christ is now reigning, and David's kingdom, the universe of worlds which forms Christ's empire ; such as, first : That it is a gratuitous assumption. No proof whatever is given of it. Not a syllable is alleged from the Scriptures, indicating that those kingdoms are identical. Next : That it is a self-contradiction. The throne of heaven was not the throne of David ; the universe of worlds and creatures was not his empire. No error can be greater than to imagine it. David no more reigned on the throne of heaven, or owned it -and the infinite hosts of intelligences that bend in homage to Jehovah who reigns on it, than Saul owned them, or Jeroboam, Ahab, or any other prince of Israel. Thirdly : That there is no figure or law of language by which the predictions that Christ should possess the throne of David and reign over the house of Jacob, can mean that he should possess the throne of heaven and reign over all worlds and creatures. The two are wholly distinct, and wholly unlike. Christ's right to the throne of the universe,

and the reason of his reigning on it in his complex nature, have their ground exclusively in his deity. The only right to a throne which is transmitted to him from David, is a right to the throne of Israel; a throne over that people in the natural life. Fourthly, That the fancy that these prophecies are "*symbolical*" is wholly mistaken. They have not a single mark of symbolization. They are mere language prophecies, and are to be interpreted by the ordinary laws of speech. To treat them as symbolical, is to involve them in inextricable contradiction and absurdity, and make it impossible to assign them a credible meaning. For if David's throne and kingdom are mere symbols of a throne and kingdom that differ wholly from themselves, then David himself must also be a mere symbol of some other personage than himself, and the house of Jacob must be a symbol of some other people than the descendants of Jacob. Who, then, is it that David represents? Dr. Fairbairn, we presume, would scarcely feel justified in answering—It was God the Father; yet it was he who gave Christ the throne of the universe. Eph. i. 19-23; Phil. ii. 9-11; Col. i. 15-20. And whom does the house of Jacob symbolize? Would

was withheld from the ancient church. It was only revealed to the Israelites that the Messiah should be their king; that he should be enthroned on Mount Zion; that he should redeem them from their enemies; that he should recal them from their dispersions, and re-establish them in their own land; that he should reign over them in glory and peace; that all nations should be subject to his sceptre, and that his kingdom should continue without end. That ere the redemption of Israel should be accomplished; that immediately after his offering himself a sacrifice, and rising from the dead, he was to ascend to the throne of heaven, and reign there through a long tract of ages, to make himself known in his complex nature and office as Redeemer to all the countless ranks of obedient creatures in the universe, receive their homage, and unfold to them his work and aims in the salvation of men—while, in the meantime, the earth was to continue the scene of false worships, apostasies of his professed people, and conflicts and miseries, much as it had been through all preceding ages—was kept concealed in the divine mind, till Christ had suffered and was about to ascend to heaven. The promise, therefore, to Christ of the throne of David and the kingdom of Israel, cannot have been a promise of the throne and kingdom of the universe; inasmuch as if it were, it would have been a revelation that he was to ascend to the throne of heaven, and reign over the universe of worlds and creatures. But no such revelation having been made, this cannot have been a promise that he should reign on that heavenly throne, and over those worlds and creatures.

That no revelation was made in the Old Testament, of the union of all worlds in one empire under Christ, is expressly affirmed by Paul, Ephesians i. 8-10. "He has abounded toward us in all wisdom and prudence, having made known unto us *the mystery of his will*, according to his good pleasure, which he purposed in himself, in the economy (that is, the peculiar administration) of the fulness of times, to bring together again in one (or re-unite in one) the all in Christ—those in the heavens and those upon the earth." The all, "those in the heavens and those on the earth," are all intelligent beings of those divisions of the universe; as is seen from their being distinguished from the earth, the phy-

sical globe, and the heavens, the material orbs in which they dwell; and from vs. 20, 21, in which those in the heavenly worlds are defined as principalities and powers, and mights and dominions, and every name that is named, both in this age and that which is to come; from Phil. ii. 6-11, where they are exhibited as beings that have knees that can bow, and tongues that can confess that Jesus Christ is Lord, to the glory of God the Father; and many other passages. To bring together in one in Christ these populations of all worlds, these infinite hosts of intelligences that fill the vast circle of orbs throughout the realms of space, is to unite them in one empire under him, the incarnate Word, their creator, upholder, and ruler, and our Lord and Redeemer. It is to bring them into a direct relationship and subordination to him as God-man, in which on the one hand he, in his twofold nature, is to reign over them in the rights, authority, and glory of Jehovah; and on the other, they are to recognise, adore, obey, and glorify him as Jehovah the Word, in union with man, and form in that willing and joyous subordination, and that loving, adoring, and confiding homage and abedience.

others after their appointment to the apostleship. It was a part of "*them ystery of his will*, according to the good pleasure which he had purposed in himself, in the economy of the fulness of times, to gather together in one all in Christ, both those that are in the heavens and those that are on the earth;" that is, that purpose was undisclosed to men; it remained a secret in the divine counsels, until it was revealed to the apostles. He accordingly refers to it, chap. iii. 1-11, as it contemplates the reconciliation of the Gentile as well as Israelitish inhabitants of this world, and represents it as not having been made known unto the sons of men, but kept hidden in God. "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, since ye have heard of the dispensation (or economy) of the grace of God which is given unto me to you-ward how that by revelation he made known unto me the mystery (the purpose before undisclosed), as I have just written in brief (chap. i. 9, 10), by which when ye read, ye may apprehend my understanding of the mystery of Christ, which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit, that the Gentiles are to be fellow-heirs and the same body, and fellow-partakers of his promise in Christ through the gospel, of which I am made a minister, according to the gift of the grace of God, which is given to me according to the inworking of his power—to me the least of all saints is given this favor—among the Gentiles to preach the glad tidings of the unsearchable riches of Christ, and to make known to all what the economy (the scheme of administration) is of the mystery (the undisclosed purpose) which was hidden from the ages in God, who created all things, that *now* might be made known to the principalities and the powers in the heavenly worlds through the church, the manifold wisdom of God, according to the purpose of the ages which he formed in Christ Jesus our Lord." Here the mystery—the purpose of God before undisclosed, is the same as that of which he speaks, chap. i. 9, 10, and represents as a purpose to bring the populations of all worlds—those of the heavenly orbs on the one side, those of the earth on the other—into one loving, obedient, and perfect empire under Christ. He then, v. 20, 21, contemplated it chiefly in

reference to Christ's exaltation over the inhabitants of the heavenly worlds; all principality, and power, and might, and dominion, and every name that is named in this age, and that which is to come; he here contemplates it in its reference to the inhabitants of the earth, and exhibits it as a purpose that all the Gentile nations shall be fellow-heirs with the Israelites, of the same body, and fellow-partakers of the promise of the gospel; namely, a promise of a perfect redemption from the dominion and curse of sin: so that this world is in the fulness of the times to be wholly reconciled to God, and brought into a full and blissful harmony with the other worlds in their subjection to Christ. And this purpose, he declares, "in other generations was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets;" "but from the beginning of the world had been hid in God." To the Colossians, also, he represents it as "the mystery which had been hid from the ages, and from the generations, but now is manifest to his saints, to whom God willed to make known what is the riches of the glory of this mystery, in respect to the Gentiles, which is

phetic writings, according to the command of the eternal God, made known among all the nations, in order to an obedience of faith;" that is, a believing obedience. It is thus declared to have been kept silent from eternity, but now to be manifested by revelation; while at the same time the writings of the prophets of the Old Testament are used in communicating it to all nations, in order to lead them believingly and obediently to receive it. As this mystery was at that time first made known by revelation, it had not been before disclosed to the ancient prophets. Their writings were not referred to therefore as having foreshown it, but simply as foreshowing other elements of the great scheme of redemption that are associated with and confirm it; such as the deity of the Messiah, Isaiah ix. 6, 7; his death, Isaiah liii. 3-10; his resurrection, Psalm xvi. 9-11; the full redemption at length of Israel, Jer. xxxi. 31-34; the reign of the Messiah over that restored and redeemed people, Isaiah ix. 6, 7; Psalm ii. 6-8; the participation of the Gentiles in the blessings of his reign, Isaiah lxvi. 19-23; Zech. xiv. 16, 17; their subjection to his sceptre, Zech. xiv. 9; and the creation of new heavens and a new earth, Isa. lxv. 17-25. These and other great truths respecting Christ and his reign on earth were made known to the ancient church, and they were adapted to conciliate the faith of those to whom the gospel was proclaimed, in those purposes of God respecting the exaltation of Christ to the throne of heaven, and the ultimate full redemption of the Gentile nations, as well as the Israelites, which had before been concealed from the sons of men.

This is confirmed by the fact, that there is no revelation in the Old Testament prophecies that Christ was to be invested with authority over the inhabitants of the heavenly realms. It is, indeed, clearly signified in Psalm cx. 1, that he would be exalted to the right hand of the Father: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." But there is here no intimation that in that exaltation he was to be invested with the sceptre of the universe, and reign over all the hosts of the heavenly worlds, as well as over the inhabitants of the earth. Instead, he is contemplated simply as the king of this world; and this world is exhibited as the scene of his conflicts with and

conquest of his enemies. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through kings in the day of his wrath: he shall judge among the heathen; he shall fill places with the dead bodies; he shall wound the heads over many countries," v. 2-6. These are events indisputably that are to take place in his reign on the earth. In Psalm xlv. v. 6, also, he is addressed as God, and his throne is declared to be for ever; yet this world is exhibited as the scene of his reign. "Thine arrows are sharp in the heart of the king's enemies; the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore O God has thy God anointed thee with the oil of gladness above thy companions." Psalm lxxii., also, which celebrates his reign, exhibits the earth as its scene. "He shall judge the people in righteousness and thy poor with judgment. The mountains shall bring forth peace to the people, and the hills by righteousness. He shall judge the poor of the people; he

city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." "And the throne of God and of the Lamb shall be in it; and his servants shall serve him." As then the throne of the Father is to be among the glorified saints on earth as well as the throne of Christ, during that part of his reign represented by the thousand years, which is to precede the final putting of all his enemies under his feet, those passages, in exhibiting him as God, and as seated at the right hand of Jehovah, during that period, do not imply that the throne on which he is then to reign is, like that on which he is now seated, to be in heaven, and not on the earth; and the revelation accordingly, that he was to be seated at the right hand of Jehovah, was not a revelation that he was to be exalted to the throne of the universe, and invested with authority over all orders of intelligent beings.

That no such revelation was made to the ancient church, is indicated also by the expectation which prevailed among Christ's disciples, till his ascension, that he would immediately enter on his reign over the house of Israel. They asked him but a few moments before he ascended to heaven, "Lord, wilt thou at this time restore again the kingdom to Israel?" showing that they regarded the ancient prophets as foreshowing the restoration of the kingdom to that people; and that they knew not but he would immediately declare himself their king, and commence his reign over them on Mount Zion.

This is confirmed, moreover, by the fact, that it was wholly unknown to the ancient church that the Israelites were to continue in blindness and unbelief for a long period after Christ came, during which they were to be conquered by the Gentiles, and driven into exile; their city destroyed, and their worship abolished. Paul says, "I would not, brethren, that ye should be ignorant of *this mystery* (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved; as it is written. Then shall come out of Zion the Deliverer; and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." And

he represents this part of the divine prophecy as a depth which no one had known or could have searched out. "For God hath concluded them all—Israelites and Gentiles—in unbelief, that he might have mercy on all. O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor?" Rom. xi. 25, 26; 32-34. This is called a mystery, because it had not been revealed by the ancient prophets to the Israelites. As, then, no revelation had been made to them that they were to continue in blindness and alienation for a long series of ages after Christ came, and were not to be redeemed till his second coming, and the redemption of the Gentiles, but they were left to suppose that he would commence his reign over them soon after his birth; no revelation was made to them that ere he began his reign over them, he was to be exalted in his human nature to the throne of heaven, and reign through a long succession of ages over the inhabitants of the heavenly worlds.

and that Christ's exaltation to heaven and reign over the universe, are the accomplishment of the prophecies that he shall reign on David's throne and over his kingdom, is set aside. It is not only without authority, and against the laws of analogy, but it is proved to be wholly mistaken and in contravention of the truth, by the fact thus expressly declared by the apostle, that no revelation was made in the ancient prophecies, that Christ was to ascend to the throne of heaven, and exert the administration he is now exercising there over the populations of the celestial spheres. The present reign of Christ in heaven is thus shown to be perfectly consistent with his future reign, according to the predictions of the prophets, over Israel and the Gentile nations on the earth: and the fact that those predictions have not yet had any fulfilment, and that they cannot have, in a reign in heaven, is a proof that they are hereafter to have their accomplishment in a literal personal reign of the Redeemer on the earth.

We commend this conclusion to the consideration of God's people. There is no escape from it, by any artifices of philology or exploits of logic. It confronts those who would spiritualize the prophecies with a direct negative from the great Revealer himself; and shows that it is those who deny that Christ is yet to reign in person on the earth—not those who maintain that he is—who in effect impeach the truth of the prophecies respecting him, and fill the quiver of "the adversaries" with arrows with which to assail the truth of Christianity.

ART. VII.—THE PARABLES OF THE NEW TESTAMENT.

XXIV. THE BUILDING OF THE TOWER.

Luke xiv. 28–30.

XXV. THE WAR OF THE TWO KINGS.

Luke xiv. 31–33.

"FOR who of you purposing to build a tower, does not sit down and reckon the cost, whether he has the means for

finishing it? lest having laid the foundation, and not being able to finish it, all who look on should begin to mock him, saying 'that this man began to build, and was not able to finish.'"

"Or what king going forth to contend with another king in war, does not first sit down and consult, whether he is able with ten thousand to meet him who comes against him with twenty thousand; but if not, whether he being still at a distance, he shall send an embassy to ask the conditions of peace. So likewise every one of you who does not forsake all his possessions cannot be my disciple."

The motive from which the treasures of the world are to be given up is supreme love to Christ.

"And there went great multitudes with him; and he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. And he who does not bear his cross and come after me cannot be my disciple," v. 25-27.

To hate one's family and one's self is a hyperbolical

is about to march forth to a conflict with an enemy, will first consider whether he is likely to be able to defeat his antagonist whose troops are twice the number of his own ; and if he sees he is not, he will endeavor to avoid the hazards of a battle by soliciting a peace.

So they that propose to be disciples of Christ, should first consider and ascertain whether they have the affections towards him which are requisite to discipleship, and are prepared to render him the service which he requires of his followers. It implies, accordingly, that they must know what his service is ; what the spirit is that must reign in them ; and what the forms are in which they are to display that spirit. To bear the cross, they must know what it is, and what the self-denials are which bearing it involves. To go after him, they must know what the direction is in which he leads his disciples. These parables thus teach :—

1. That persons should enter on discipleship to Christ with a serious consideration of its nature and duties, and feeling that if they are not prepared for it, the attempt will issue disastrously to them. By a king who is engaged in war, the approach of a great battle is contemplated with deep solicitude, and every means employed to discern what its issue is likely to be. It is felt that it is to form an epoch of the greatest moment in his history. If victorious, he secures the prize at which he aims, whether it be the mere safety of his present empire, or the conquest of additional territory. If he is unsuccessful, he may lose his empire, his crown, and perhaps his life, and his name be shrouded in all future time in dishonor. So they who propose to be the disciples of Christ, should solemnly consider the difficulties of the undertaking, and see whether they have strength to sustain the labors and meet the conflicts to which they are to be called. If they mistake the nature of his service, if they misjudge of their strength, and, making the attempt, fail, it will involve them in everlasting ignominy and destruction. An error in the beginning will, as in a great battle, almost as a matter of course prove irremediable. It will put them at such a disadvantage, and give the enemy such power, as to make defeat and ruin inevitable.

2. To be his disciples, they must love him supremely.

They must understand his character and relations to them; they must feel the reality and greatness of his title to their awe, confidence, and desire; and they must be drawn to him with an inextinguishable and fervent love. The Spirit of God must, therefore, reveal him to them in his infinite glory, and kindle their hearts with an ardent delight in him, so that their affection shall be spontaneous, not the result of calculation, nor grounded in selfishness.

3. These parables imply that those who become the disciples of Christ, are to submit to great self-denial. They are to bear the cross. They are to crucify the flesh with its eager passions and affections. They are at times to relinquish all their possessions for his sake, and submit to dependence and want. They are in some cases to count their most intimate relatives as obstacles to their devotion to him, and to forsake them, and meet their reproaches and denunciation for his sake. And if not called to these severe trials, they are still obliged to maintain a continual struggle against their evil affections, the allurements of the world, the mischievous opinions and seductive examples of the

resolution, are the times when it is the most burdensome. The crises when the truest trial is made of the genuineness, unalterableness, and supremacy of their love to Christ, are those when everything is to be given up rather than swerve from allegiance to him; position, reputation, property, friends, life itself, and reproaches, tortures, and death, are to be met from *love, a love to him*, which death itself cannot extinguish nor quell, but only kindles to a more fervent glow.

5. Those who set out to be Christ's disciples and follow him, without this supreme love to him, and unreserved surrendry for his sake of everything that can interfere with his service, will fail, and be overwhelmed with disappointment here, and ruin hereafter. He must be loved, adored, and trusted, with all the heart. The tests must be met to which he subjects his followers of the genuineness of their affections, and the unalterableness of their allegiance. If the mind continues fixed on the world; if its treasures, its pleasures, its friendships, its vanities, are chiefly loved, and he has but a subordinate place in the heart, there is no ground for acceptance by him; there is no preparation for his everlasting favor and kingdom.

ART. VIII.—LITERARY AND CRITICAL NOTICES.

1. **THE LAST OF THE EPISTLES.** A Commentary upon the Epistle of St. Jude, designed for the General Reader, as well as for the Exegetical Student. By Frederic Gardiner, A.M., Rector of Trinity Church, Lewiston, Maine. Boston: J. P. Jewett & Co. 1856.

This is a highly acceptable addition to our expository works on the New Testament. Jude's Epistle, though brief, presents a great variety of important topics, and treats them with a peculiar directness and pointedness. He abounds in illustrations and figures; he paints with the most vivid colors; and opens, by his numerous allusions to the ancient Scriptures, a wide field for interesting disquisition. Mr. Gardiner treats the various themes the apostle touches and suggests with ample learning, and with an ease, spirit, and

dispatch that win and sustain the attention, and make his volume unusually agreeable and instructive. The work is especially suited to the present time. The intrusion of false teachers into the church, who make it their business to pervert the gospel, denying the Lord Jesus, and turning the grace of God into licentiousness, was not peculiar to the days of the apostles, nor the ages that immediately followed them. The church is now infested by a crowd of them, who are leading multitudes into errors and apostasies. This Epistle and Commentary present a graphic delineation of their character and doom, and leave a deep impression, first, of the obligation of Christ's disciples to contend earnestly for the faith once delivered to the saints; next, of the unlikelihood that the great authors and propagators of false doctrines will be recalled to the reception of the truth. "They are wild waves of the sea foaming up their own shame; wandering stars to which is reserved the blackness of darkness for ever." Thirdly, of the duty to believers of regarding the victims of their arts with compassion, and endeavoring to reclaim them from their errors; and, finally, of the necessity of watchfulness, implicit trust in God, and inflexible adherence to his truth.

2. A THREEFOLD TEST OF MODERN SPIRITUALISM. By William R.

demonstration. Nothing can transcend the contradictoriness and fatuity of many of the answers to his questions. No proof could be more absolute that the answerers, whoever they were, had no knowledge whatever nor conception of the nature of the questions to which they affected to give replies. As the inquiries were merely put in thought by Dr. G., not exhibited in writing, nor expressed by the voice, it is plain that the medium cannot have known anything either of their exact nature, the subject to which they related, or of the fact even that they were mentally put. And the responses demonstrate by their contradictions, that the answerer, if another agent than the medium, was equally ignorant of their nature. The questions put were generally in pairs that were direct opposites, yet in a large share of instances they received the same answer. The following are examples :—

"Q. Is the plenary inspiration of the Bible *true*? A. Yes."

"Q. Is the plenary inspiration of the Bible *false*? A. Yes."

"Q. Is the doctrine of the fall of man *false*? A. Yes."

"Q. Is the doctrine of the fall of man *true*? A. Yes."

"Q. Is the doctrine of immortality *true*? A. Yes."

"Q. Is the doctrine of immortality *false*? A. Yes."

"Q. Are you in heaven? A. Yes."

"Q. Are you in hell? A. Yes."

"Q. Is the Trinity a fundamental *error*? A. Yes."

"Q. Is the Trinity a fundamental *truth*? A. Yes."

"Q. Is the Bible account of creation *false*? A. Yes."

"Q. Is the Bible account of creation *true*? A. Yes."

The answers to these, and a long array of other similar sets of questions, are thus direct contradictions of each other, and show, therefore, that the pretence that they are revelations of theological truth, is a blank and impudent deception and delusion. And it proves, also, in our judgment, as decisively that it is the medium who gives the answer, and not a separate and spiritual agent. For the direct contradiction of the second, fourth, sixth, eighth, and other alternate answers to those which severally preceded them, shows clearly that the agent that gave the responses cannot have been aware of their contradiction to each other, and, therefore, cannot have known what the questions were. It is wholly incredible that the parties who gave the replies would, had they understood the questions, have returned responses that thus demonstrate their utter falsehood. Such self-confutation would defeat, in place of securing the object which Satan, if held to be the oracle, must be supposed to seek in such an agency. If he were to communicate through such a channel, he would aim to secure the implicit faith of

those who resorted to him for information, and would avoid, therefore, all needless inconsistencies. Such would be the aim also of human spirits, whether evil or good. It is intuitively certain, therefore, we conceive, that the responses cannot have come from an agent who knew what the questions were. But that renders it equally certain, we apprehend, that they cannot have come from any spirit whatever, either Satanic or human. For it is not conceivable that a spirit would know that a question was put, unless it knew also the nature of the questions. For as there was no utterance of the question by the voice, nor exhibition of it in writing, a spirit could not have known that it was put in thought, unless it discerned it by a direct insight of the mind that silently put it. But if a spirit had such a direct insight of the mind, as to discern that it mentally put the question, it plainly could discern the question itself, and have a clear cognizance of its nature. The supposition that it could see the fact that the mind was putting a question when it was putting it, without discerning the reality, and therefore the nature of the question as an act of the mind, is a self-contradiction. As then a spirit could not discern the fact that the mind was occupied with a question, without discerning the reality of that question, and therefore its nature as a mental state, and consequently its import; and as no spirit, whether evil or good, would, if cognizant of the nature of the questions, return responses that would inevitably obstruct and defeat the end which it must be supposed to seek in acting as an oracle; it is intuitively clear that the replies cannot have come from a spirit or spirits; and, therefore, they must have been the blind and haphazard work of the mediums, and were what they are, because the mediums had no knowledge of the nature of the queries to which they were given as answers. And this accordingly proves decisively, we think, that the whole system of responses by sounds, motions, writing, and other means, is the work of the mediums, and is a deliberate deception. How can spirits be supposed to give replies to questions, unless they know that questions are put? As the queries are not communicated, how can they know that they are put, unless it be by a direct inspection of the mind which is silently putting them? But is there any reason to believe that any finite spirit has the power of such an absolute insight of a human mind? Is it not a power that belongs exclusively to God? Is there any other searcher of the heart and trier of the reins than he? On the supposition, however, that a finite spirit can look directly into a human mind that gives no outward signal of the thoughts with which it is occupied, and see that it is occupied with a theological question, how can it be supposed that it can discern that fact, without discerning

also as perfectly what the precise question is with which it is occupied? How can it see that the thought with which the mind into which it gazes is employed, is a question in place of a simple affirmative or negative proposition, an act of memory, or a mere hypothesis, and that that question is a theological one, instead of a query in philology, chemistry, mathematics, or some other branch of knowledge—without seeing what the exact nature of the question is? It is clearly impossible. But if a spirit has a perfect comprehension of the nature of the questions, how could it give the same affirmative answer to directly opposite questions put consecutively, and thereby confound and defeat itself? It is incredible that there is any motive that could prompt it to such an act. Every conceivable motive that could actuate an intelligence in such circumstances would lead it to the opposite course. The answers must, therefore, be given by the mediums, who confessedly know nothing of the nature of the inquiries to which they affect to procure responses; and they are precisely such in contradiction, falsehood, and folly, as might be expected from persons acting as they do, in utter ignorance, and under the mere impulse of conjecture, blind guesses, caprice, and deceit.

This is confirmed by the consideration, that if spirits are the answerers to the questions, no office is left to the mediums, and no reason can be seen why the spirits should not answer questions put mentally to them without the intervention of a third person. Why, if the medium has no function in the process of a response, should not Dr. G. or any one else be able to consult spirits, and draw replies from them at his own house, as well as at the house of a medium? To suppose that the medium has a function to discharge in the process, is immeasurably to increase, not diminish, the difficulty. For what can that function be supposed to be? Is the medium the channel of communicating to the spirit the fact that a question is put to it? But how can that be? As nothing is uttered by the medium, or signified in any form, how can the spirit see that the medium is occupied with the thought that a question is put by a third party, unless it has a direct insight of the medium's mind, and is possessed, therefore, of the attribute of omniscience? But if possessed of that power, what need can there be of a medium, in order to discern the fact that a question is put in thought by a third person? And how can it be supposed to see that the thought with which the mind of the medium is employed, is that a question is put by another person, without seeing at the same time what that question is? How could it discriminate between the medium's apprehension of a question as put by another, instead of itself, without discriminating the question itself also from other forms of thought,

and discerning its exact nature? It plainly could not. But if a spirit could thus see the mind of a medium, why could it not equally see the mind of the questioner, and make its responses directly to him, without the intervention of a medium? It is manifest, therefore, we think, that as mediums are confessedly necessary, they are necessary simply because they are the sole authors of the responses, and the pretext that spirits have any direct function in the matter, is false, and deliberately so. Satan is undoubtedly the grand originator and prompter of the affair; but his agency in it is, we doubt not, only the same in kind as that by which he suggests or excites thoughts, and awakens emotions in his ordinary instigations to evil. The answers in respect to facts that accord with truth—such as the names of ancestors, and occurrences in their lives—all relate to facts that lie within the knowledge of persons still in life, and may *possibly* be known to the mediums. They are the work, we doubt not, often of real knowledge, obtained in the ordinary way, and often of mere guess. The responses given to queries of that class are sufficiently often wholly false, to show that no universal and absolute knowledge in regard to them is possessed by those by whom the replies are given. The physical phenomena that seem extraordinary are, in a considerable measure, we doubt not, the work of trick; some of them are the work of excited imagination; and a portion not imma-

deeper realization of the deceit, the folly, and the madness of the human heart when left to itself, and a fuller and more joyful conviction of the truth and glory of the revelation which God has made in the Bible.

3. **THE BIBLE HAND-BOOK** : An Introduction to the Study of Sacred Scripture. By Joseph Angus, D.D., Member of the Royal Asiatic Society. Philadelphia : W. S. & A. Martien. 1856.

THIS is an excellent compend of the historical and critical information that is needed by all classes, learned and unlearned, in order to a satisfactory study of the Bible. It treats first, of the genuineness, authenticity, and authority of the Scriptures; next of their peculiarities as a revelation; then of their interpretation, and the systematic study of them. From these themes it passes to the several books; first, those of the Old Testament, then those of the New, giving their chief topics and characteristics, and pointing out the helps to the study of them that are furnished by the condition and character of those to whom they are addressed, the doctrines they inculcate, and the duties they enforce. The work is admirably suited to the use of families, and is a more appropriate gift than almost any other, besides the Bible itself, to be presented by the benevolent to the young.

4. **POEMS** by Richard Chevenix Trench, Author of the *Study of Words*, *English Past and Present*, &c. New York : Redfield. 1856.

THIS volume consists chiefly of short pieces, that exhibit much of the naturalness and pointedness of thought, and facility and grace of expression, that distinguish the author's prose; and here and there are lighted up with a peculiarly felicitous illustration, and sparkle with a brilliant image. The following may be taken as an example of their general character :—

"Morn, when before the sun his orb unshrouds
Swift as a beacon-torch his light has sped,
Kindling the dusky summits of the clouds
Each to a fiery red—

"The slanted columns of the noon-day light
Let down into the bosom of the hills,
Or sunset, that with golden vapor bright
The purple mountain fills—

"These made him say,—' If God has so arrayed
A fading world that quickly passes by ;

Such rich provision of delight has made
For every human eye:

"What shall the eyes that wait for him survey,
Where his own presence gloriously appears,
In worlds that were not founded for a day,
But for eternal years?"

5. THE SUPREME GODHEAD OF CHRIST, the Corner Stone of Christianity. By William R. Gordon, D.D. Second Edition. New York. Board of Publication of the Reformed Protestant Dutch Church. 1855.

THIS is a clear and effective statement of the proofs from the Scriptures of the Deity of Christ, and of the dependence on it of the hope of redemption. All the titles of the Deity are appropriated to him. All the attributes of God are declared to be his. All the works of God as creator, upholder, possessor, and ruler of the universe, are ascribed to him. His whole work as Redeemer—making expiation, giving the new creating Spirit, delivering from sin, granting pardon and acceptance, raising from death to a glorious and immortal life, exalting to stations of authority, dignity, and blessedness in his kingdom—depend on his divinity: and the doctrine that he is divine

this country, and in a translation much more accurate than that of the Edinburgh copy. It is learned, simple in thought and style, copious without prolixity, and though bearing in a measure the stamp of the German mind, and presenting here and there a view from which the reader will withhold his assent, gives the sense of the text generally with great truthfulness and force, and wears the marks throughout of a lofty, highly cultivated, and sanctified mind.

7. **THE WORDS OF THE LORD JESUS.** By Rudolf Stier, Doctor of Theology, Chief Pastor and Superintendent of Schkeuditz, vol. v. Translated from the Second Revised and Enlarged German Edition. By the Rev. William B. Pope, Hull. Edinburgh: T. & T. Clark. 1856.

THIS commentary, though not of equal rank with Olshausen's in genius, learning, a deep knowledge of divine things, and ease and power in presenting the truth, is yet of high merit. It is the work of a scholar who studied the text for himself, in place of merely repeating the views of other writers, and with a depth and thoroughness of investigation to which few are addicted; and though marked with many German peculiarities, and now and then presenting notions that are very mistaken and exceptionable, is in the main evangelical; abounds with profound and striking thoughts; and often unfolds the meaning of passages with a freshness, fulness, and beauty that are very vivifying and delightful.

8. **BAPTISM IN A NUTSHELL: the Proper Subjects and the Proper Mode.** By the Rev. Daniel Baker, D.D., President of Austin College, Texas. Philadelphia: William S. & A. Martien. 1856.

THIS little work presents a simple and clear statement of the principal proofs from the Scriptures and Christian writers of the early ages, that the baptism of the children of believers is of divine appointment, and is an important ordinance of the Christian church.

9. **THE BRITISH PERIODICALS.** Republished by Leonard Scott & Co.

THE Quarterlies present their usual variety of instructive and entertaining themes. The Edinburgh has, perhaps, the finest group. Its articles on Arago, the New Poets, Palestine, and Alpine Travelers, are specially entertaining. It is satisfactory to see indications in various quarters that the public are becoming weary with the

untruthful, unnatural, and flashy poetry, which has so long been in fashion, and are returning to a juster taste. It was a serious misjudgment of the editor of the *Edinburgh* to admit to its pages the article on "The Crisis in the United States," penned doubtless on this side of the Atlantic, and in the hope, perhaps, of influencing opinion here. The deceptiveness of the view it presents of the principles, the aims, and the condition of parties here, has already become ludicrously apparent, and its confident prognostications of evil are proved to be the utterances of a mistaken prophet.

The best articles of the *Westminster* are those on Alchemy and Buddhism. The author of the latter seems to regard the long prevalence of that debasing atheism among so large a portion of the human family quite irreconcilable with the doctrine of Christianity, that God is infinitely wise, holy, and good; and that there is no salvation for men except through faith in Christ. He is ignorant that the Scriptures teach that God has for a period given up the nations generally to their own course—that they may verify the great truths on which the work of redemption proceeds, and that that verification is at length to prepare the way for a new dispensation, under which all the tribes and families of the earth, through an endless series of generations, are to be saved. The article on Emerson's English Traits, along with much commendation, points out its faults with a good deal of freedom. The view of Contemporary Literature, though displaying something of the usual theological characteristics of the work, is acute and interesting.

The *London Quarterly* has a fine set of subjects. Among the most attractive are Bacon's Essays, newly edited by Bishop Whately, Algeria, Church Building, the Physiognomy of the Human Form, and the Nuns of Port-Royal.

The leading article of the *North British* on Dr. Chalmers and his works exhibits him as of a far lower rank than his admirers have generally assigned him. Its estimate of him, however, as a thinker and writer is in the main, we believe, just. His power lay almost wholly in his voice and manner, and terminated with his life. That the main part of his works should retain a high place in the literature of Great Britain, greatly surpassed as he is by a crowd of writers in genius, learning, and taste, is impossible. His critic, though just in this judgment, dissents also, it should be mentioned, from many of his religious views, and thinks his theology is likely in a considerable degree, as well as his great fame, to sink into speedy oblivion.

The article on the Sight and how to See is highly instructive and pleasing. Those on the Workmen of Europe, Religious Novels, Spain, and Cockburn's Memorials, are well entitled to a careful perusal.

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ART. I.—WALDEGRAVE'S LECTURES ON NEW TESTAMENT MILLENARIANISM.

1. NEW TESTAMENT MILLENARIANISM ; or, the Kingdom and coming of Christ, as taught by Himself and his Apostles ; set forth in eight Sermons, preached before the University of Oxford, in the year 1854, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury. By the Hon. and Rev. Samuel Waldegrave, A.M., Rector of Bradford St. Martin, Wilts, and late Fellow of All Souls' College. London : Hamilton Adams & Co. 1855.
2. THE BIBLICAL REPERTORY AND PRINCETON REVIEW. July, 1856. Article VI. Waldegrave on Millenarianism.

MR. WALDEGRAVE professes in his Lectures to take the non-prophetic teachings of Christ and the apostles respecting his kingdom, coming, and reign, as a criterion of what is revealed in reference to them in other parts of the sacred volume ; and his aim is, by interpreting all other passages that touch the subject, by that standard—according to his construction of it—to show that the doctrine held by Pre-millennialists of Christ's coming in person at the commencement of the thousand years, the resurrection at that

epoch of the holy dead, his reign on the earth, and the perpetuity of his kingdom and of the work of redemption here, are unscriptural, subversive of many important doctrines of the Bible, and of a very demoralizing tendency. He states, in his first lecture, his theory respecting the right order of Scriptural inquiry concerning the millennium; in his second, he endeavors to show that the kingdom of heaven, as now existing, is the proper kingdom of Christ; in his third, that Christ's kingdom, in its present form, is the kingdom of his father David; in his fourth, that all who are to be saved will be gathered into the kingdom, and the work of redemption terminate at Christ's coming; in his fifth, that all mankind will then be judged; in his sixth, he treats of the recompense that will then be conferred on the righteous; and, in his seventh and eighth, he gives his own theory respecting the millennium:—that it is wholly uncertain whether it is past or future, and whether, if future, it is to be a better or worse period for the church and world than the present, or the ages that have revolved under the domination of the papacy over Christendom, and the prevalence

evinced by the very arguments which dispel doctrinal chimeras." The Reviewer evidently imagines the mode in which the subject is treated by Mr. Waldegrave to be quite novel, and to present a confutation of his opponents which they have never anticipated. He supposes not only that the axioms on which Mr. W. proceeds are original with him and legitimate, and that they flash a new and important light on the questions discussed by him, but that Mr. Waldegrave really adheres to them in his expositions and reasonings, and that the conclusions which he reaches are the logical results of his professed principles. No mistake, however, could be greater, and indicate a more uncritical perusal of the lectures, and superficial acquaintance with the subject. A solitary glance at the axioms which Mr. W. sets up at the opening of his discussion as the lights that are to guide him through the intricate questions he is to treat, would have shown the Reviewer that *so far as they are true*, they have no novelty whatever, and are not of the slightest practical significance. For the first simply affirms in effect that the interpreter is to prefer a clear light to a dim one—a certainty to an uncertainty; or, in other words, that he is to be guided by that which he knows to be true instead of that which he does not know to be such! The Reviewer must truly have been enshrouded in a sad depth of darkness to welcome in such exultant tones so small a ray of light as this! How the expositor is to *distinguish* that which is certain from that which is uncertain, and know infallibly the true from the doubtful, the axiom, the reader will see, as we advance, gives no information whatever. It does not enter on its office till that discrimination is accomplished by independent means. What a giant stride the axiom thus forms in the science of exegesis! What a magnificent lever to heave the fabric of Premillennialism for ever from its basis!

The second axiom, for aught that appears, may be on many subjects in point blank contradiction to the first. For it asserts, "that in all points upon which the New Testament gives us instruction, it is our rightful guide in the interpretation of the Old." But how is it known, independently of investigation, that the New Testament gives us larger and clearer instruction on every point on which it

touches, than is furnished in the Old? If there are many subjects mentioned in the New Testament, on which a larger knowledge is given in the Old, as every one knows there are—as in regard to the restoration of the Israelites—who does not see that this axiom is, in respect to them, in direct contradiction to the first? But, however true his first axiom may be, and however questionable his second, a glance at Mr. Waldegrave's discussions would have shown the Reviewer that they, after all, are not the real rules by which he is governed. They could not be; for they are not rules of interpretation. They have no function till interpretation has been accomplished; and the first then merely declares that that which is certainly known to be true, is to be preferred to that which is not known to be such; and the second, that the New Testament is to be regarded as of higher authority on all subjects of which it treats than the Old. As soon, accordingly, as they were installed in their office as guides, they were in the main forgotten, and of necessity; and the work of interpretation performed under other auspices, and as frequently, perhaps, in defiance of the axioms, as in har-

Mr. Waldegrave is not, however, a passionate, denunciatory, and reckless writer like Dr. Brown of Glasgow. Though his misconceptions and prejudices lead him to indulge in charges and insinuations that are groundless and calumnious, he utters many commendations of those whom he opposes, and makes many professions of respect for them; and his best passages leave the impression that he would appear better in the discussion of other topics than this, for which his cast of mind is not fitted, and which he has unwisely undertaken without requisite preparation.

That this judgment of his work is just, we shall now proceed to show by an examination of his axioms, the principles on which he in fact proceeds, his explications of texts, and his arguments.

He was prompted to the discussion of the subject by a persuasion that the "dogmas" of "a premillennial advent and a personal reign" are not only unscriptural, but highly mischievous, and that they have their ground in a mistaken construction and use of the Scriptures.

"Are those dogmas"—"a premillennial advent and a personal reign,"—"Scriptural and sound? Then the Lord our God is bringing back to the minds of his people many long-neglected but most precious truths. But are these tenets unsound? Then we have reason, as faithful watchmen, to warn you against a humiliating, but by no means harmless, phantasy. Nor is the mischief lessened by the fact that the advocates of the premillennial advent are found, as they most certainly are, among the best men of our day, and the most faithful sons of our Church. As regards the teachers, their testimony for the truth is weakened by the subtle admixture of specious error. As regards the disciples,—mistaken opinions propounded by such men, with all the seeming authority of abundant Scripture reference, find an easy lodgment in minds predisposed for their reception by lively imagination and warm religious affection. And when once implanted there, germinate with the less suspicion of danger, because the personal piety of their original propagators has prevented in their case the full development of all the tendencies of their system."—P. 6.

To point out the fallacies, accordingly, and confute the errors of the system, he proposes certain principles, as he denominates them, of interpretation, which he persuades

himself will lead to the knowledge of the true teachings of the Scriptures on the subject.

"Before we begin our Scriptural researches, it is most important that the principles according to which they are to be conducted, should be clearly defined. For there is no controversy in which fixed laws of biblical interpretation are more needed,—there is none in which they have been less observed. I shall therefore confine myself in the present discourse to the task of enunciating and illustrating the very simple but most valuable rules, by which, in my judgment, all our investigations should be ordered. Those rules are embodied in the two following axiomatic propositions.

"First,—in the settling of controversy, those passages of God's word, which are literal, dogmatic, and clear, take precedence of those which are figurative, mysterious, and obscure.

"Secondly,—in all points upon which the New Testament gives us instruction, it is, as containing the full, the clear, and the final manifestation of the Divine will, our rightful guide in the interpretation of the Old.

"Simple though these principles are, they will exercise a very material influence upon our present discussion. For they will direct our investigations into a course the very reverse of that which is usually followed by Premillenarians. For it is a fact, more or less perceptible in all their works, that they lay the foundation of their argument and erect their superstructure with materials taken almost exclusively from the *apocalyptic and prophetic domains of figure and imagery*. The unfigurative portions of the Divine word are not indeed left unnoticed, but I am guilty of no injustice, when I say, that reference is generally made to them with the view rather of accommodating their statements to the conclusions thus established, than of testing those conclusions by their unambiguous teaching.

"But is this a sound line of reasoning? We think not. Let us recur to the *first of those laws of interpretation* which I have enunciated. None will care to dispute it. It declares, that in the settling of controversy, those passages of God's word which are literal, dogmatic, and clear, take precedence of those which are figurative, mysterious, and obscure. This is the statement of a self-evident truth. *But mark its necessary consequence! Our present inquiries must be first directed to the strictly doctrinal portions of the sacred volume.* FOR ALL THE PROPHECIES ABOUND IN METAPHOR AND ALLEGORY. This at the very least must be conceded—and the concession is enough for my present purpose,—

that even if the controversy originate, as the Millenarian controversy certainly does—in the Apocalypse, it cannot be decided by it.” —Pp. 8-10.

I. These axioms, however, are very far from being free from exception. The first—if taken out of the relation in which he employs it—as a proposition applicable to writings generally, is a mere truism that has no special office in this discussion, any more than any other; for it means nothing more, than that that which is clear, should be preferred to that which is obscure; and that which is certain to that which is uncertain: the discrimination of that which is clear from that which is obscure, and of that which is certain from that which is doubtful, being a wholly different process, and to be accomplished by wholly different means.

Mr. Waldegrave, however, in the main, does not use it in this relation, but employs the terms “literal, dogmatic, and clear,” as descriptive of the non-prophetic Scriptures; and the terms “figurative, mysterious, and obscure,” as descriptive of the prophetic portions of the Bible; and means by the axiom, therefore, that in determining the great prophetic questions which respect the coming, the kingdom, and the reign of Christ, THE PROPHECIES THEMSELVES ARE TO BE SET ASIDE, and the non-prophetic Scriptures taken as furnishing the clue to the divine purposes! This he openly avows. This axiom, he says, “is a self-evident truth. *But mark the necessary consequence! Our present inquiries must be first directed to the strictly doctrinal portions of the sacred volume. FOR ALL THE PROPHECIES ABOUND IN METAPHOR AND ALLEGORY.*” The whole of the prophecies, therefore, which alone reveal the purposes of God in respect to these themes, are to be set aside till the interpreter has formed a theory of what God designs, from those parts of the Scriptures which treat exclusively of other subjects—and then the prophecies are to be construed in harmony with that preconceived theory! Thus used, therefore, it not only is not unexceptionable, but it is nothing less than a direct and undisguised assault on the intelligibility and authority of the whole body of the prophetic Scriptures, and attempt to show that the interpreter is at liberty and

bound to ascribe to them whatever meaning harmonizes with the fanciful and arbitrary notions he has on other grounds formed of the divine purposes. Thus construed and employed, then, it is false and dangerous in the utmost degree, and may overturn not only the revelations that are made in the prophecies, but the truths also of the historic and didactic portions of the Scriptures; for they abound in figures almost as largely as the prophecies. There is scarce a doctrine or truth of the Bible that is not expressed in many passages in figurative language. Redemption, for example; ransom; renovation; creation anew; cleansing by the blood of Christ; adoption, and a crowd of other terms of like importance, are used metaphorically.

Such is the extraordinary enginery by which Mr. Waldegrave attempts to wrench from the Bible the revelation that is made in it of Christ's premillennial coming and reign on the earth: such is the scheme to which the writer in the *Repertory* gives his exulting sanction. Could they have presented a more decisive indication that they have no thorough knowledge of the subject; that they have

Christ as their king on the throne of David. Those purposes, which are the great themes of the ancient prophets, and are treated often in as unfigurative language as any other subjects, are but slightly touched in the New Testament. His second axiom is thus, on these points, in direct contradiction to his first, and its very office, both theoretically and practically, is to annul it whenever the end at which he aims—the confutation of premillennialism—requires it; and he accordingly offers the fact, that the restoration of the Israelites, and the reign of Christ over them as their king on the throne of David, were not the great themes of Christ's discourses to the Jews, nor of the preaching nor writings of the apostles, as decisive proof that the prophecies of the Old Testament which plainly and literally foreshow those events, are not to be taken in their grammatical sense, but are to be *spiritualized*, or treated as having only a representative or allegorical meaning, that accords with his theory—formed independently of their teachings—of God's purposes respecting the church. Thus he says, in his third lecture :—

“The subject which I propose to bring before you to-day is, the true meaning of the prophecies which are said to require, that Jesus of Nazareth should yet be manifested to the world as King of the Jews.

“I begin by remarking that if the premillenarian interpretation of those prophecies were sound, the New Testament is the very place of all others, where we might naturally expect to find it clearly enunciated. For the Lord Jesus was, during the whole of his personal ministry, conversant among the children of Israel. Nor did that people occupy a small place in the labors of his apostles. The Jew had his full share both in the sermons they preached, and in the letters they wrote. Nor is he ever presented to our notice otherwise than as an object of very special solicitude. Affection, therefore, would combine with duty in prompting the first heralds of the gospel to take up every stumbling-block out of the way.

“And what were the stumbling-blocks of the Jew? Messiah crucified, and the door of faith opened to the Gentiles. Thus we read, ‘we preach Christ crucified, unto the Jews a stumbling-block.’ . . .

“What then, I may well ask, would have been the obvious course for the apostles to follow, if Israel's ancient glory was yet to be

revived under the personal government of Jesus the Son of David! Surely they would have said, 'Be ye not offended at a crucified Messiah; the prophetic writings must be viewed in their integrity: they speak of the sufferings of Christ, as well as of the glories that shall follow: . . . learn first to accept as your Messiah the despised and rejected Jesus:—soon will he come again as Israel's triumphant king. Then shall it be found that your national privileges are not abrogated—that still you are the people of God's peculiar choice, for Israel's pre-eminence shall then be revived in transcending majesty. Your lost brethren of the ten tribes shall be brought back: Judah and Ephraim shall become one stick—planted in the land of your fathers. . . . A king shall yet reign in righteousness, and the isles shall yet wait for that law which shall come forth from Jerusalem, the metropolis of the world. . . .

"Did the apostles"—"approach them thus? I trow not."—Pp. 84–89.

He thus alleges the fact that the restoration of the Israelites, and the reign of Christ over them on the throne of David, are not leading topics of the New Testament, as an unanswerable proof that the prophecies of the Old Testa-

of "principles" to work out the end which Mr. W. aims to achieve by them. What a proof their invention forms of his masterly genius. And what a refinement of critical acumen their unhesitating acceptance by the Reviewer in the Repertory bespeaks. Who can wonder at the note of triumph with which he hails them.

This axiom is thus nothing else than an embodiment of the concentrated spirit of rationalism. Under its auspices Mr. Waldegrave attempts to decide on *à priori* grounds, what Christ and the apostles would and must have taught in the New Testament, were the grammatical sense of the Old Testament prophecies respecting the Israelites and the Messiah's reign on the throne of David their prophetic meaning; and then because they are not leading themes in the New Testament, assumes that the grammatical sense of those predictions is not their prophetic sense; and having settled that point to his satisfaction, he then, by a touch of his wand, affects to transform them from literal, didactic, and clear, into figurative or representative prophecies, and invest them with a foreign and false sense! But if this method of procedure is legitimate in the sphere in which Mr. W. employs it, it must be equally so in any other. It may be used by the Unitarian, the Universalist, the Catholic, the Swedenborgian, or any other errorist, as justly and effectively to sustain his peculiar theory as by Mr. W. It may be used, moreover, with quite as much effect against his views, as against those of Premillennialists. For if Mr. W.'s assumption is just, that the New Testament must, as a matter of course, give us fuller information than the Old, on every point on which it touches, how happens it (if the Jews were wholly mistaken in their construction of the Old Testament prophecies respecting their people; if their persuasion that their nation was to be restored from exile, redeemed from the power of their enemies, and established again in Canaan under the sceptre of the Messiah, was wholly groundless; if no such restoration, nor a reign of the Messiah over them in this world, was to take place), that Christ and the apostles did not undeceive them by showing that the Old Testament prophecies do not indicate those events, but use them only as a medium of predicting wholly different occurrences? Can any one doubt that they

would have taken that course, had the belief of the Jews that their nation was to be redeemed from bondage and live in peace under the sceptre of their Messiah been a mere delusion? How happened it that neither Mr. W. nor the Reviewer saw this bearing of his axiom on himself; that if it demolishes with the ease and effect which he fancies the lofty fabric of premillennialism, it strikes his own system also with equal force to the dust.

This vaunted axiom, which is charged with the high office of setting aside the grammatical sense of the Old Testament prophecies, and investing them with a foreign and false meaning that accords with Mr. Waldegrave's preconceptions of what it becomes the Almighty to reveal, is thus unwarrantable and rationalistic in the utmost degree. It is highly exceptionable also, in its representation, virtually, that a wide difference exists in the authority of different revelations which God has made, and that their grammatical senses are so contradictory to each other, that though they are expressed through the same medium, they yet are to be interpreted on wholly different principles

grammatical sense of any one part of the word of God, than he has of any other; and he who attempts it, in effect exalts himself above God, and claims the right to rescind the revelations he has made, and abrogate his will.

The axioms which Mr. Waldegrave proposes to take as his guides in his discussions, are thus, in the sphere and mode in which he employs them, false, self-contradictory, and dangerous in the extreme. No master of hermeneutics, no sound theologian who comprehends them, would give them his sanction. A significant token, that such false and lawless principles should be the instruments of his attack on premillennialism! A pregnant mark of the rank he and his Reviewer hold as philologists and critics, that these features of their system escaped their notice or excited no disapprobation! Could they have exhibited more emphatic proof that they have undertaken a work for which they have not the requisite qualifications? a task, of the true nature of which they have no just conception?

II. Mr. Waldegrave presents his axioms as guides in "*biblical interpretation*." He denominates them "laws of interpretation," and pronounces them "most valuable rules," by which, in his judgment, all our investigations should be ordered. The Reviewer also ascribes to them the same character. "The first lecture treats of the Right Order of Scriptural Inquiry concerning the Millennium. The very title speaks volumes. If we must proceed, in all sound investigation and exegesis, from the less obscure to the more obscure, and from things known to things unknown, then is it of great moment that we should not go about prophetic inquiry in a way that is preposterous. The true method is indicated (by Mr. W.) in the following axiomatic propositions, or *canons of interpretation*." They are not such, however, in any measure. Their office lies in a wholly different sphere. They are not to exert their functions till after the whole work of interpretation has been accomplished. The first directs simply "that those passages of God's word which are literal, didactic, and clear, should take precedence of those which are figurative, mysterious, and obscure." The discrimination of the two classes therefore must be made, before precedence can be given to one over the other. But that involves an exact analysis and critical interpretation

of those passages. How, without such an analysis, can the literal be distinguished from the figurative? How, without such an interpretation, can the clear be discriminated from the obscure? The true import of a passage must be ascertained surely, before it can be clear what that import is. The real character of a passage must be learned in order that it may be known that it is obscure. And this determination of the character and meaning of passages involves as full and exact an interpretation of them as is practicable. Bold and uncritical as Mr. Waldegrave and his Reviewer are, they will hardly venture to claim that the discrimination of what is literal from what is figurative, of what is clear from what is obscure, and of what is certain from what is uncertain, is to be made antecedently to and independently of all interpretation. That would invest the axiom with a rationalism which they would scarcely be willing to avow. Such a separation of the passages of the Sacred Word, which this discussion respects, into the great classes of literal and figurative, and clear and obscure, is impossible, except by critical analysis and interpretation. Mr. W.'s first axiom,

in the understanding of the Old, until it is known what the exact nature and limits are of the revelations made in the Old, and what the relations are which they bear to those of the New? The fancy that the axioms are rules of interpretation is thus wholly mistaken. Their office is entirely subsequent to the work of interpretation, and is altogether rationalistic. Their aim is to depreciate the prophetic, to the exaltation of the didactic Scriptures; to determine from the non-prophetic word what the purposes of God must be in respect to his kingdom; and then by an arbitrary process to force the prophecies into harmony with that preconceived notion.

III. He assumes in his axioms and represents throughout his lectures that the difficulty in interpreting the prophetic Scriptures arises chiefly from the figures with which they abound, and the symbols through which some of them are conveyed; yet he gives no rules for the interpretation either of the figures or symbols of the prophecies. He utters not a solitary syllable respecting the principles on which they are employed. His only direction is that embodied in his axioms, that the figurative and symbolic portions of the Scriptures are to be set aside, till it has been ascertained what the teachings of the literal parts are, and then they are to be taken as the index and measure of that which is foreshown in the prophecies. What the peculiarities are of figurative language he seems never to have seen or suspected. What the laws are by which it is to be interpreted he has never inquired. He, indeed, wholly mistakes its nature and aim; for he implies in his axioms and throughout his discussions that it has the effect to obscure the sense instead of setting it forth more clearly and strongly than it could be expressed in literal words! That its whole office is to illustrate the thought which he who uses it would express, clothe it in a fresh light, and invest it with an adventitious charm, by the resemblances which it employs to exemplify it, has never crossed his mind! Comparisons, he supposes, metaphors, hypocatastases, allegories, parables, confuse the objects which they are employed to describe; and show them in indistinctness and uncertainty, instead of illustrating and adorning them! What an expert in language! That these notions are utterly false and absurd;

that they indicate a total ignorance of the subject; that they must necessarily render his work wholly valueless to those who have any tolerable knowledge of the nature and laws of language, neither he nor his Reviewer has a suspicion.

IV. He represents it as a fatal error in Premillennialists, that they found their views of the revelations that are made in the prophecies, on *the prophecies themselves*, which are, in a large degree, figurative and symbolical, instead of other parts of the Scriptures which are not prophetic. He says—

“ It is a fact more or less perceptible in all their works, that they lay the foundation of their argument, and erect their superstructure with materials taken almost exclusively from the apocalyptic and prophetic domains of figure and imagery. The unfigurative portions of the divine word are not indeed left unnoticed; but I am guilty of no injustice when I say, that reference is generally made to them with the view rather of accommodating their statements to the conclusions thus established, than of testing those conclusions by their own testimony.”

In the above passage, and a great number of others, Mr. W. represents the difference between Premillennialists and Postmillenarians, as arising chiefly from their different interpretations of the figures of the prophecies. In his next paragraph, however, he confounds that interpretation with *spiritualization*, which is a subsequent and wholly different process, and indicates the fact that the real difference between the two parties does not respect the question how the comparisons, metaphors, hypocrasies, metonymies, apostrophes, and allegories of the prophecies are to be interpreted, but the question whether *after* the grammatical sense of the passages in which they occur has been ascertained, that sense is then to be *spiritualized*; that is, treated as *representative of a wholly different and spiritual meaning*.

"In a matter controverted between the Apocalypse and other portions of the Divine word, that book cannot, by itself, determine the question; appeal must be had to authority higher, not in point of inspiration, but in point of literality of doctrinal statement upon the subject under discussion.

"The postulate which thus removes the decision of the Millenarian controversy out of the province of the Apocalypse, would, as I have already hinted, seem also to require that that controversy be referred to other arbiters than the Old Testament prophecies, and passages in the New Testament which are couched in the language, and belong to the period of the older dispensation.

"But this is not so readily granted by our opponents. Old Testament prophecy is the very stronghold of their system; nor are they willing to make a concession which is *tantamount to its surrender*."—p. 11, 12.

Let the reader notice the openness with which Mr. Waldegrave thus admits that his axioms lead to a rejection of the whole body of the Old Testament prophecies. To assent to his "axiomatic proposition," is "*tantamount to*" a "*surrender*" of the whole of them.

"Some ardent minds boldly take their stand upon the ground of an universal literalism, and from thence denounce us as the *allegorizing adherents of an equally universal spiritualism*. But more sober writers feel and acknowledge, that this is by no means

a fair representation of the case. They know that it is simply impossible to be either uniformly literal or uniformly *spiritual* in the interpretation of prophecy. They confess that the cases are by no means rare, in which different passages in the same book,—different verses of the same chapter,—yes, and different words in the same verse, require to be explained on different principles. Here we may be literal, there we cannot refuse to discern the language of *imagery*.”—Pp. 12, 13.

He here plainly confounds figurative with spiritual; and proceeds on the mistaken fancy that to interpret passages in which there are figures, according to the proper laws of their language, is the same as to *spiritualize* the grammatical sense of those passages after it has been ascertained; and shows that the process by which he and his party reach the views which they entertain of the prophecies, is the spiritualization of their grammatical meaning; and not at all the direct interpretation by their proper laws of their figures:—thus letting out the fact which is as patent as the sun to all who know what the principle is on which Anti-

The figurative and the spiritual, thus, in the Reviewer's fancy, are the same. We are astonished at the exhibition these writers thus make of their critical learning. They have not advanced, it seems, far enough in the study of the subject to discern that to interpret comparisons, metaphors, synecdoches, metonymies, hypocatastases, apostrophes, and personifications, is a wholly different matter from treating the *grammatical sense* of the passages in which those figures occur, *after it is ascertained*, as not their predictive sense, but as merely *representative* of that sense, in the same manner as the agents and acts of a parable, or the symbols of a prophetic vision, are mere representatives of a different set of agents and actions. Their representation that it is because the Old Testament prophecies abound in figures, that they are to be set aside, is thus mistaken and in contradiction to the principle on which they treat them. Their reason that they are to be set aside till a theory has been formed from other parts of the Scriptures respecting the divine purposes, is solely that they may be *spiritualized*, and made by that process to reveal nothing but what accords with the preconceived notions of these writers of the scheme God is to pursue in the redemption of the world. Were that allegorizing process rejected, and the grammatical sense of the Old Testament prophecies that are conveyed through language taken as their true sense, no doubt would be left that they foreshow the restoration of the Israelites, their re-establishment as a nation, the reign of Christ over them on the throne of David, the conversion of the Gentiles, and the perpetuity of Christ's kingdom in this world. How happens it that Mr. Waldegrave and his Reviewer overlook this fact, and confound their allegorizing process where no allegory exists, with the simple interpretation of the comparisons, metaphors, hypocatastases, metonymies, and other figures of the prophets by their proper laws?

V. This confusion of the interpretation of figures with the spiritualization of the prophecies, reigns throughout Mr. W.'s discussions, and betrays him into the grossest and most absurd errors. He has the injustice to intimate that Premillennialists proceed in a great measure on the persuasion that there are no figures, or none of moment, in the prophecies;

and that they are to be interpreted throughout literally : and he assumes, that to prove that there are figures in the prophecies of the Old Testament, is to prove that their grammatical is not their predictive sense ; and thence that they are to be spiritualized in order to reach their true prophetic meaning. The following is an example of this error. He says in regard to "the subject matter of the prophecies" of the Old Testament :—

"The inspired precedents to which I have already referred seem to me to encourage the belief that that Israel which is, next to the Messiah himself, their most prominent subject, *is not the nation of the Jews*, but the whole mystical church of gospel times, including both Jew and Gentile within its pale. I will lay before you one by one the considerations which have led me to this conclusion.

"You will then, in the first place, observe that in the exposition of the prophetic writings, Scripture does not sanction a rule of unbending literalism in matters of detail.

"There are doubtless many words of prophecy which have been literally fulfilled, but there are also words of prophecy, the accomplishment of which has proved that they were clothed in the language of imagery. Nay further, there are prophetic passages which have been shown by the result to be couched partly in literal and partly in figurative terms."—Pp. 408, 409.

The excited air of one fresh from important discoveries in the realms of language, and the affectation of caution and self-restraint with which he announces this statement, which he thought would surprise and startle his readers, are specimens of the professional pomp and stateliness with which he utters the flattest commonplaces, as though they were momentous novelties, just turned up by his original and searching investigations. And what an exquisite mastery of the subject he displays ! "There are *words* of prophecy," he assures us, "the accomplishment of which has proved that they (*the words*) were clothed in *the language* of imagery !" The learned in their simplicity have heretofore supposed that it was *the things* which words are employed to signify, that are "clothed in the language of imagery." Mr. Waldegrave has taken a stride in his researches beyond that, and ascertained that it is "*the words*" themselves that are "clothed in the language of imagery." This

sufficiently novel and portentous ; but he regards it as a still bolder step to affirm that there are prophetic *passages* that are couched partly in words of that sort, and partly in terms that are literal. This is indeed a stride in advance of the other ; as the reader will observe, he represents *the passages themselves*, that is *the whole series of words of which they consist* (not, according to the notion commonly entertained, *the thoughts or things* they express), as couched “partly in literal, and partly in figurative terms.” The words of whole passages couched in terms ! No wonder such predictions require a process of spiritualization to bring out their prophetic meaning ! He goes on :—

“For proof, one example will suffice. It shall be that portion of the fortieth of Isaiah, of which St. Luke records the fulfilment in his third chapter. John, the son of Zacharias, came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ; as it is written in the book of the words of Esaias the prophet, saying, ‘The voice of one crying in the wilderness, Prepare ye the way of the Lord ; make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low : and the crooked shall be made straight, and the rough ways shall be made smooth ; and all flesh shall see the salvation of God.’ Here surely the voice and the wilderness are literal ; while the way, the path, the valley, the mountains, the hills, the crooked places, and the rough ways, all are figurative.

“And in very deed a rule of unbending literalism is incapable of universal application. Attempt to carry it out, and the Old Testament is brought into immediate collision with the New. Nay more, it is made to contradict itself. In short a rule which is recommended for adoption on the score of its extreme simplicity, is found on application to involve its adherents in multiplied and hopeless perplexities. But there is no need for farther argument upon this point. It is one which, *practically*, all Premillennialists concede.”—Pp. 409–411.

Who now are the interpreters whom he wishes his readers should understand he is here opposing ? Are they Premillennialists ? Do they maintain “an unbending literalism,” and on the ground of it treat this passage as a prophecy of the construction in the desert of a material highway for the Messiah, and raising the valleys and reducing the hills,

so as to make it a level? That is his accusation. He also avers, p. 95, that many of them strive to be "literal throughout;" assumes it in many passages; and in the statement here that they "all *practically*" concede that a "universal literalism" is impossible, represents in effect that they *theoretically* hold that to be the true rule of interpretation. No grosser or more inexcusable misrepresentation, however, was ever penned. He alleges no proof of it, nor could he. Instead, he knows it to be in contradiction to fact, for he quotes pp. 12, 13, 14, passages from several leading British Premillennialists disclaiming that notion, and showing that the imputation of it to them is in total contravention of the truth. How then is it that he utters it? Is it to mislead his readers? Is it to impress them with the belief that those whom he assails are wholly ignorant of the nature of language, and regardless of its proper laws, and by that means give effect to his arguments against them? How is it that the Reviewer gives his sanction to it in the passage above quoted? *He* at least should be aware that that representation is in flagrant contradiction

Scriptures? These are grave questions, and touch the motives of these writers, as well as their reliableness. Has party spirit, resentment, or some other sinister feeling got the better of their candor and uprightness? We think it clear that they are in a measure under the sway of such impulses. Though Mr. W. generally keeps up a constrained air of courtesy towards those whom he opposes, he yet indicates in many passages that a deep current of prejudice, distrust, and contempt runs beneath; and had not the high estimate in which the leading premillennial writers are held in Great Britain, made it unsafe, there is reason to believe he would have indulged his spleen in reproaches and jeers with little restraint; and the hearty zest with which the Reviewer in the *Repertory* repeats his absurd misrepresentations, and re-produces his caricatures, and the air with which he affects to consign them to rejection and contempt, indicate that he is largely imbued with the same spirit.

Prejudiced however as they are, this misrepresentation had its origin, we think, in a considerable degree, in a want of discrimination. They were betrayed into it partly at least by confounding the interpretation of the figures of the prophecies with their spiritualization, and imagining that to deny that they are to be spiritualized, is at least in effect to deny that they are expressed in any measure in figurative language. For Mr. W. alleges the simple fact, that there are figures in the passage he quotes from Isaiah, as a proof that it is to be spiritualized. He says in a note in regard to it: "So far from it being impossible to have literal features in a figurative prophecy, it is most likely that such should be the case; and further, that such *literal* features were intended to tie down the Jew and us to the *spiritual meaning of the whole*."—P. 410. He thus openly avows that the grammatical meaning of the whole of such a prophecy—whether expressed in proper or in figurative terms, is, after it is ascertained, to be *spiritualized*, or treated as though it were simply, like a shell, the vehicle of a higher and remoter sense. He holds, accordingly, that simply to interpret it by the laws of language, so as to reach its grammatical sense—whether conveyed through proper or figurative terms—is to adhere to "an unbending literalism," or give it a rigidly

literal meaning. A strange complication of blunders and contradictions: for while he here treats the grammatical interpretation of figurative language as though it were interpreting it literally, he, in his theory of spiritualization, treats the interpretation of language as figurative, as being the same as spiritualizing it. Had Mr. W. taken care to make himself acquainted, even in a moderate degree, with the subject, he would have escaped this unfortunate mistake.

This passage, however, which he quotes with so much confidence as a proof that the O. T. prophecies are to be wholly spiritualized, and as demonstrating "that *that Israel* which is, next to the Messiah himself, their most prominent subject, is not the nation of the Jews, but the whole mystical church of gospel times, including both Jew and Gentile alike within its pale," confutes instead of sustaining that theory. For though the act prophetically commanded was a preparation of the hearts of the Israelites for the coming of the Messiah to them—making a highway for him in the desert by raising the valleys and reducing the hills and smoothing the rough places being used by the hypocatastasis as a substitute for that preparation of their minds—yet the prophecy was not to be spiritualized by treating the Israelites to whom the command was addressed, the Messiah for whom the preparation was to be made, and his advent, as representative of other persons and a different coming, as *Mr. W.'s theory demands*. Instead, it was to the literal Israelites, to whom the prophecy was communicated, that the voice of John the Baptist, represented by it, was addressed; and it was those identical Israelites who were to prepare their hearts for the coming of the Messiah; the Messiah for whom they were to prepare their hearts was the real Messiah; and his advent was a real personal advent, and an advent among them. The fact, therefore, that the passage has figures in it, and that the act enjoined is expressed by hypocatastases, or substitutes taken from the world of art, is no reason that the Israelites, the Messiah, and his advent, should be spiritualized and treated as representative of wholly different persons and a different coming. Such a construction is lawless, and misrepresents the passage in the most flagrant manner, instead of unfolding its true meaning. The

prophecy thus confutes his pretence that the "Israel" which is the great subject of the Old Testament prophecies, "is not the nation of the Jews, but the whole mystical church of gospel times, including both Jew and Gentile." How strange that neither Mr. Waldegrave nor his Reviewer saw this palpable truth.

He falls next into the equally singular blunder of representing that, because certain terms are sometimes used by a metaphor, they are to be regarded as metaphorical when they are not used by that figure. Thus he says in reference to Isaiah xi. 6-9 :—

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."

"We neither explain nor desire to explain all the glowing predictions of Isaiah as mere orientalisms. But still we do assert that orientalisms exist, as might well have been expected in Old Testament prophecy. Of these none are more certain than the metaphorical use of the names of animals to signify persons resembling them in their natural dispositions and habits.

"Call to mind the words of the patriarch Jacob : 'Judah is a lion's whelp; Issachar is a strong ass couching down between two burdens; Dan shall be a serpent by the way, an adder in the path that biteth the horse-heels; Napthali is a hind let loose; Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.' Or, if you desire words of *purser allegory*, reflect upon the prophetic sorrows of Messiah :—'Many bulls have compassed me; strong bulls of Bashan have beset me round : . . . Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns.'

"With figures like these before us in the writings of Moses and of David, why look for a change in the nature and habits of the animal creation, in consequence of the employment of similar language in the pages of Isaiah? . . .

"Did time permit, I might now show that all analogy of Holy Writ requires us to interpret in like manner the prophecies which have been supposed to predict Millennial changes in the vast domains of inanimate nature."—Pp. 411-416.

The inacquaintance with the nature of figurative language he here exhibits is truly discreditable. He assumes

from the fact that the names of animals are in some instances used in Scripture metaphorically, that they and others of the class are in all instances employed in that manner; though there is no metaphor in the expressions in which they occur. For there is no pretence that the words wolf, lamb, leopard, kid, calf, young lion, and fatlings, Isaiah xi. 6-9, are used by that figure. It would be the affirmative parts of the passage, the verbs dwell and lie down, if any, that were used by a metaphor, not the nouns that are the nominatives of those verbs, nor those that are governed by the preposition, with. If his notion were true, that a word that is once used metaphorically in the Bible, is used in that manner in all the other instances of its occurrence; then, inasmuch as God is called a rock, the word rock must mean God wherever it occurs; and accordingly the rock which Moses smote, when the water gushed out, must have been God: the rock on which Gideon laid the kid and unleavened cakes, that were kindled by the angel and burned, was God: such was the rock also in which Sampson dwelt, and such are the rocks to which the lost are at Christ's coming to call to fall on them and hide themselves from

literally, and were not to be spiritualized to reach their prophetic sense. To spiritualize them, that is, make them representative of other persons or tribes, would be wholly to misrepresent and pervert them. They disprove therefore the point which Mr. W. employs them to sustain—viz. that passages that have figures in them, must be spiritualized in order to reach their true predictive meaning: and overthrow his postulate that “that Israel which is the most prominent subject” of the Old Testament prophecies, “is not the nation of the Jews, but the whole mystical church of gospel times, including both Jew and Gentile alike within its pale.”

In like manner, although the persecutors and crucifiers of Christ are, by an elliptical metaphor, called bulls, dogs, and a ravening lion, it is those persecutors and crucifiers, Jewish and Gentile, who are meant by those terms, not some other class of beings; and it is Christ who was the object of the rage and violence which the passage foreshows they were to exercise; not some other person. On Mr. Waldegrave's theory, that the prediction is to be spiritualized, Christ is not the great personage whose sorrows and sufferings the psalm predicts, but some other being, no one knows who; nor were the Jews and Romans the persons who were to inflict the malice and violence which the prophecy foreshows. They are mere representatives of other agents; but who they are, there are no means of determining. Can higher evidence be asked of the utter and portentous error of his scheme of allegorization? The theory which he lauds so confidently, would, if legitimate, erase from the Old Testament every trace of the Messiah, and convert the prophecies respecting him and his kingdom into mere unmeaning pageants—into deceitful shows—to which no one could assign any intelligible sense or aim.

Conscious, in a measure, it would seem, that this argument is not decisive of the question, he proceeds to adduce other passages:—

“But I must not tarry here. For the main strength of the pre-millennial cause lies not in the rule of an universal literalism, extending even to details [which he falsely ascribes to Millenarians], but in the

law of a modified literalism applicable only to the more prominent features of sacred prophecy.

"I would, therefore, have you notice, in the second place, that even when so qualified, the principle in question is not one to which, judging by Scriptural precedent, the Hebrew seers rigidly adhere. In other words, it can, I think, be very certainly proved, that the terms Israel, Zion, Jerusalem, and the like, which are at times so plainly applied in another than their primary intention in the New Testament Scriptures, are no less certainly sometimes so applied in the Old Testament prophecies.

"For proof, I will, for the present, content myself with but two quotations. Read, in the first place, the first six verses of the forty-ninth of Isaiah : 'Listen, O isles, unto me ; and hearken ye people from far ; the Lord hath called me from the womb ; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver hath he hid me ; and said unto me, Thou art my servant Israel [Prince of God], in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for nought and in vain ; yet surely my judgment is with the Lord, and my work with my God. And now saith the Lord that formed me, from the womb to be his

to the Gentiles. For so hath the Lord commanded us, saying, 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the end of the earth.' How plainly do the apostles hereby determine that the prophecy before us is directed to their Master and themselves; and in them to all that believe in his word. And what is the collective name by which they are here addressed? 'Israel.' So certainly is that term, in this passage at least, employed to signify the one church of the living God."—Pp. 416–421.

This is another specimen of the utterly uncritical character of his reasonings from the word of God. If it is so certain that these passages prove the points which he alleges them to sustain, why did not he demonstrate it? Why did he not show how his conclusion is established by them? Not a syllable of evidence, however, does he offer to prove that they bear the sense and fill the office he ascribes to them. He coolly, without a particle of ground to justify it, and against the plain meaning of the passages, takes the whole point for which he contends for granted. In the first place, the personage denominated, Isaiah xlix. 3, "my servant Israel in whom I will be glorified," is he who is described in the 2d and 3d verses, who speaks verse 4; and who is again addressed, verses 5 and 6—and he is the Messiah. This the whole passage shows; and it is admitted even by Mr. Waldegrave. And as it is the Messiah who is described and addressed, and who speaks in response to the declaration of Jehovah, "Thou art my servant, Israel, in whom I will be glorified," the name Israel cannot be used as the denominative of *the descendants of Jacob*, nor of the Christian church: that were to ascribe the whole character, office, and work of the Messiah depicted in the passage to the church—which were false and blasphemous even. It were to confound the isles and people from far who are summoned to listen to the prophecy, the descendants of Jacob whom Christ was to bring back, and the Gentiles to whom he was to be a light, so far as they were to belong to the "mystical church," with that church itself. If the Gentiles to whom Christ is to be a light—if those at the end of the earth to whom he is to be for salvation, are included in a body denominated, verse 3, Israel,

how can they be a light and a salvation to themselves! Mr. W.'s construction makes the light and those who are enlightened, the Saviour and those who are saved, identically the same! But there is no such solecism in the passage. The term Israel is applied exclusively therefore to the Messiah, and not as the denominative of the descendants of Jacob, which was a wholly secondary sense, but in its primitive literal meaning, "Prince of God," in which it was applied to Jacob himself, Genesis xxxii. 28. "Thy name shall be called no more Jacob, but Israel [Prince of God]; for as a prince thou hast power with God, and hast prevailed.' This meaning of the term in the expression, Isaiah xlix. 3, "Thou art my servant,—Prince of God,—in whom I will be glorified," is therefore perfectly natural and appropriate.

In the second place, his construction of the passage, Acts xiii. 46, 47, is also equally mistaken and solecistical. There is no assertion or intimation in it that Paul, Barnabas, and the whole church of the living God "are included in the personage denominated the servant and the prince of God," Isa. xlix. 3. The supposition is revolting; for it implies that the apostles, and all other believers, have a share in the peculiar character, offices, and work that are there ascribed to Messiah; and makes them, therefore, redeemers of men in the same sense as he is. Nor is there any intimation that Paul and Barnabas were that light to the Gentiles, and for that salvation to the end of the earth, which it is foretold in the passage quoted from Isaiah, Christ was to be. That would be to exhibit them as filling the same office as Christ himself. That which Paul and Barnabas were commanded, was not that they should set *themselves* for a light of the Gentiles, that they might be for salvation to the end of the earth; that would have been to usurp the office of Christ as Redeemer, and is infinitely contradictory to the spirit and sphere of the apostles; but to turn from the Jews (who judged that they were not proper subjects of such a salvation as Paul and Barnabas proclaimed—persuading themselves that they were to be saved by the Mosaic institution)—to the Gentiles, and proclaim to them the Messiah who was rejected by the Jews; and the object of the quotation from Isaiah was simply to show from the Old Testament that that Jesus

whom they had just preached to the Jews as the Saviour, was also to be a light to the Gentiles, and for salvation to the end of the earth. The command to turn to the Gentiles, to which Paul and Barnabas refer, was that, doubtless, by which Paul was, at his conversion and baptism, sent to "bear Christ's name before the Gentiles, and kings, and the children of Israel," Acts ix. 15; and by which, Acts xiii. 2-4, he and Barnabas were sent by the Holy Ghost on the mission to the Gentiles, in which they uttered the address, vs. 46, 47, at Antioch in Pisidia. Paul, accordingly, in his plea before Agrippa exhibits the office with which he was intrusted by Christ as being—not that of the light to the Gentiles that was to be to their salvation; but simply that of *proclaiming* that light and turning the Gentiles unto it. "And I said, who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a *minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee*; delivering thee from the people and from the Gentiles, *unto whom I now send thee to open their eyes*, to turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by the faith that is in me." And he represents that as the office which he filled in his ministry. "Having therefore obtained help of God, I continue unto this day *witnessing* both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer; and that he should be the first that should rise from the dead, *and should show light unto the people and to the Gentiles*," Acts xxvi. 18-23. Paul thus discriminates himself and Barnabas, in the clearest manner, from Christ, "the light to the Gentiles," whom they were to preach. That any one at all conversant with the truthfulness of the Scriptures, and aware of the clear distinction which they everywhere exhibit between the Divine Redeemer and those whom he ransoms, should imagine that they are confounded in Isa. xlix. 3, and that Paul and Barnabas proclaim themselves and the church at large that "light which was to lighten the Gentiles and be for salvation to the end of the earth," is truly astonishing.

These passages, instead of sustaining, thus confute the point which Mr. W. endeavors to prove by them, and overthrow his whole theory of spiritualization. For the application which Paul makes of the prediction, Isa. xlix. 6, shows indisputably that the tribes of Jacob and the Israel of the prophet are the literal Israelites of Paul's day, among whom were the Jews of Antioch, to whom he and Barnabas addressed the language, Acts xiii. 46, 47; and that the Gentiles to whom the Messiah of the prophet was to be a light, were the literal Gentiles of Paul's day, among whom were those of Antioch to whom he turned from the Jews. Instead of spiritualizing it, Paul took its grammatical as its true and only predictive sense. In place, therefore, of proving Mr. W.'s theory, it proves that the Israel of the prophet "is the nation of the Jews," and not "the whole mystical church of gospel times, including both Jew and Gentile."

He alleges another set of passages, which he equally misunderstands and perverts:—

"But there is yet another passage for which I must crave your attention before I pass on. It is to be found in the book of the pre-

This infallible commentary on the words of Hosea proves even more than was established by the citation from the pages of Isaiah. There we learned that the term Israel, as used by the ancient seers, does sometimes, at least, signify a spiritual, as distinguished from a carnal people of God. But there was nothing to carry one's thoughts beyond the confines of the natural posterity of Abraham. Here we learn that that boundary has been passed, even in the books of the older covenant. For Hosea, as expounded by Paul, extends the significance of his spiritual Israel to the called, not of the Jews only, but also of the Gentiles."—Pp. 421-423.

If the conclusion he here draws with so much confidence is legitimate, why did he not prove it? Why did he content himself with assuming the point he affects to establish, and expose his readers to be misled by a deceitful show? There are no such representations in these passages as he professes to find in them. He treats the naming of the son, Hosea i. 9, Lo-ammi—not my people, and the reason given for it, "For ye are not my people, and I will not be unto you God," as denoting the absolute rejection for ever of Israel and Judah as his covenant people. Yet the prophet shows, in the verses that immediately follow, that that is not its import; that their abandonment by God was to be but temporary, and that they were after a period to be again called the people of God, and established in their national land as one people. "Yet—or nevertheless—the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered. And it shall come to pass in the place where it was said unto them, ye are not my people; it shall be said unto them, ye are the sons of the living God. *Then shall the children of Judah, and the children of Israel* be gathered together, and they shall appoint themselves one head, and they shall come up out of the land; for great is the day of Jezreel," v. 10, 11. And it is predicted again, chap. ii., that God would for a time forsake and chastise them for their sins, 1-13: but that notwithstanding he will at length speak kindly to them again, and betroth them to him for ever, and plant them unto him in the land, and that he will have mercy on her who had not [for a time] obtained mercy, and will say to them who [for a time] were not his people, "ye are my people: and they shall say, Thou art my God," v. 14-23.

Nothing can be clearer than that the people whom these predictions concern are of the same lineage—the natural descendants of Jacob, not Gentiles, nor a mixture of Israelites and Gentiles. They are called “the house of Israel” and “the house of Judah,” “the children of Israel” and “the children of Judah,” and it is expressly declared that to that identical people—Israel—to whom it was at one time said, “ye are not my people,” it is after their restoration to be said, “ye are my people;” “ye are the sons of the living God.” Mr. W., however, assumes and asserts, that the apostle, in quoting Hosea ii. 1, 25, gives a commentary on this passage, which shows that the Gentiles that were to be “called” under the gospel, were included in that Israel that is to be multiplied as the sand of the sea, and called the sons of the living God. But he is wholly mistaken, and in as open contradiction to the apostle as he is to the prophet. The apostle’s aim, Rom. ix., is to show that God acts as a sovereign in the gift of salvation; and to the Israelites as well as others: that he had never contemplated the redemption of the whole of that people, and that he had a right, if he chose at one time to leave them generally to perish, and

in the place—(Canaan)—where it was said to them—ye are not my people, *there* [in that identical land] they shall be called sons of the living God.” The language of the passage, thus, as well as the apostle’s argument—shows that the sovereignty it was alleged to exemplify, was the sovereignty God exercised in giving—or not giving—salvation to the descendants of Jacob; at one time disowning them, and leaving them generally to perish; at another, recalling them from apostasy, and making them universally and truly his people. How can God’s saving in a future age those who are to be called sons of the living God in Palestine where before for a time Israelites had been declared not to be his people, exemplify his sovereignty in saving but a part of the Israelitish lineage; unless those who are to be called the sons of God in that land are to be of the lineage of Jacob, and their salvation is to form a contrast to God’s withholding salvation from their nation in a previous age? How can that people which is to be declared to be the people and sons of the living God, be identically the same lineage as that which had been declared not the people of God, as both the prophet and apostle affirm they are to be; unless they are both the lineal descendants of Jacob? But the most indubitable meanings of terms, the clearest statements, the most inexorable requirements of logic, are not any obstacle to Mr. Waldegrave’s perverting passages, which he thinks may, on some slight pretext, be made to yield a show of support to his unscriptural theory.

Such is the issue of his attempt to make out that the “Israel” of the ancient prophets “is not the nation of the Jews, but the whole mystical church of gospel times, including both Jew and Gentile alike within its pale.”

VI. Mr. Waldegrave does not attempt to sustain his constructions of his proof-texts by a careful exegesis. There is not a solitary instance, we believe, in his lectures of a critical exposition of a passage from the Old or New Testament and proof from the context that the sense he ascribes to it is its true meaning. He appears, indeed, to know nothing of critical interpretation. If compelled to refer to the original text and to give a reason for the construction he places on a term, he regards the fact that it *sometimes* has the meaning

he assigns to it as a sufficient proof that that is its sense in the instance in question, without any consideration whether it is consistent with the proposition or context in which it occurs. He accordingly runs into the grossest mistakes in his expositions, and makes assumptions and draws conclusions which the least tincture of critical learning would have shown him are wholly untenable. The argument by which he attempts to prove that the New Testament represents the exaltation of Christ to the throne of heaven, as the accomplishment of the promise that he shall reign on the throne of David, may be taken as an example, on the one hand, of the utter absence from his pages of thorough investigation and comprehensive views; and the professional air, on the other, with which, without a suspicion of their character, he draws conclusions that have not a shadow of ground in his premises.

"I said that the Apostles, on announcing the present exaltation of Jesus, proclaimed the fulfilment therein of Jehovah's promise that he would raise up Christ to sit on the throne of David.

that same Jesus whom ye have crucified, both Lord and Christ.'—
Pp. 109–111.

Here the point he attempts to prove is, that “the promise that the Messiah should, as David’s son, sit on David’s throne;” “and that he should also sit at the right hand of God,” “found their accomplishment in one and the same event,” and that that event “was the exaltation of the crucified Jesus to the headship of all principality and power.” He, however, offers no proof of it. In the first place, he confounds the promise to David (2 Sam. vii. 12) that of his lineage God would cause the Christ *to be born* to sit upon his throne, with the prediction of his *resurrection from the dead, and exaltation to the throne of heaven!* For the promise to David was a mere promise that of the line of his descendants *the Messiah should be born* to sit on his throne; not a promise of his resurrection and exaltation to power in heaven. A glance at any respectable commentator or lexicon, or at the Septuagint or Hebrew Text, would have shown this to Mr. W. But that promise of Christ’s *birth* of David’s line most certainly did not find its accomplishment in his “*exaltation to the headship of all principality and power.*” In the next place, from the fact that the exaltation of Christ to the throne of the universe immediately followed his resurrection, Mr. W. assumes that the throne of the universe is the throne of David, on which it was promised he should reign! An immeasurably greater and more revolting mistake than the other, as he confounds in it the throne of a human monarch with the throne of the Creator; the narrow kingdom of an earthly prince with the empire of Jehovah embracing all worlds and all creatures! And for this portentous stride in his logic from the finite to the infinite, he offers not a particle of evidence. He takes the whole point he affects with such indubitable certainty to prove, for granted; contenting himself with referring to the promise of Christ’s reign on David’s throne, and his exaltation to the throne of heaven, and dogmatically declaring that they have their accomplishment in one and the same event! He takes no notice of the fact that Solomon, in his prayer at the dedication of the temple, interprets the throne of David in the promise to him, 2 Sam. vii. 12,

as the literal throne of the Israelitish kingdom over which he reigned, and as having a fulfilment in himself. "And the Lord said unto David my father, Thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and (*ἀνίστηναι*, the same verb as is employed, Acts ii. 30, which Mr. W. interprets of Christ's resurrection), I am *risen up* in the room of David my father, and set on the throne of Israel, as the Lord promised," 1 Kings viii. 19, 20. He takes no notice that it is interpreted in the same manner, 1 Kings v. 5, 1 Chron. xvii. 11-15, xxii. 7-10, Psalm lxxxix. 29-37, Luke i. 31-33, and in other passages. He pays no regard to the fact that Paul expressly teaches, Ephesians i. 9, 10, iii. 9-11, and in other passages, that no revelation was made in the ancient prophets that Christ was to be exalted to the throne of the universe and reign over all orders of creatures; which demonstrates that the promise of his reign on the throne of David cannot have its accomplishment in his reign on the throne of the universe. Nor does he give any heed to the

equally shallow and false; and we might quote scores of blunders that exhibit a like total ignorance of hermeneutics. It will be enough to allege his allegation of the fact that "the Holy Ghost in the Apocalypse makes the Jew again and again to be *the symbol* of the Christian," as a proof that Israelites, Israel, Jerusalem, Zion, and other proper names of the kind are used generally in the Old and New Testament, in a spiritual instead of a literal sense! Pp. 83, 84. An assumption that implies that all the other agents and objects and acts that are employed as symbols in the Apocalypse, are used on the same principle also in all the instances in which they are mentioned in other parts of the New or Old Testament! Thus, with one touch of his wand, the whole of the historic, didactic, and devotional, as well as the prophetic Scriptures, are converted into symbolic or representative exhibitions of agents, objects, acts, and events, differing in individuality, and generally in nature, from themselves. Swedenborg and Origen do not "carry their spiritualization beyond this. And what a beautiful exemplification it forms of Mr. W.'s adherence to his vaunted axioms of interpretation that "the literal, dogmatic, and clear, is always to have precedence of that which is figurative, mysterious, and obscure," and that "the New Testament is to be our guide in the interpretation of the Old"! Mr. Waldegrave is, however, we doubt not, quite guiltless of a comprehension of the bearing of his postulate on Swedenborgianism, the Bible, or his own axioms.

VII. Instead of adhering to his maxims, that what is literal, didactic, and clear, is to have precedence of what is figurative, mysterious, and obscure; and that the New Testament is to be taken as a guide in the interpretation of the Old, he deserts them at every step, and draws his proof-texts as readily from one part of the sacred volume as another; and rejects that which is literal for that which, according to him at least, is figurative and symbolic. Thus, under the auspices of his second axiom, he sets aside the whole of the prophecies, though a large part of them are as free from figures, and as clear in their grammatical meaning as the historical or didactic parts of the Scriptures; and then having transformed them by his spiritualizing process into what he calls figurative or allegorical, as though the principle on

which they are to be interpreted were as certain as it could be if they were literal—he quotes them as freely as any other parts of the Bible in support of the doctrines he maintains.

Of the disregard of his first axiom which he exhibits whenever adherence to it would confute his theory, his construction of the vision of the resurrection of the martyrs and other true worshippers, Rev. xx. 4-6, may be taken as a specimen. Of the interpretation given of the vision by the Holy Spirit, "This is the first resurrection"—that is, this symbolizes the first resurrection; he says—

"Premillennialists take these words to signify that they who so live and reign with Christ for the thousand years, are the saints who shall have been raised from the dead at his appearing.

"Now . . . it may well be asked, whether a symbolic resurrection necessarily implies the resurrection of persons; whether it does not rather designate the revival of the principles of which those persons were once the representatives?

"Look at chapter eleven. There we read of a resurrection [of witnesses]. . . . What does this symbol-mean? There are few, even among Premillennialists [a great mistake] who would hesitate to say

in the teeth of his axiom, he rejects a certainty and gives precedence to what he concedes is an uncertainty.

1. He rejects the great law of symbols, that agents always represent agents, and persons symbolize persons; never mere principles, characteristics, or actions. No instance can be found in the word of God of a departure from this law. It has its ground in analogy, and reigns in all the symbols, allegories, and parables of the sacred volume. Instead of this Mr. W. proceeds on a principle that not only has no ground in nature or the Bible, but is false and self-contradictory, and would, if applied to the symbolic and parabolic Scriptures, convert them into a jumble of incongruities and absurdities.

2. He rejects the literal, didactic, and clear declaration of the Holy Spirit, that the vision foreshows a real resurrection of the holy dead. For that is the meaning of the explanation, "This is the first resurrection." Its signification is not, that the visionary spectacle which the apostle beheld and described, was a resurrection, but that it *symbolizes* a resurrection of the holy dead; that that is the event which is foreshown; precisely as the interpretation given by the Spirit, of the stars and candlesticks of the first vision, chap. i. 20, "The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches," signifies that the angels are symbolized by the stars, and the churches by the candlesticks. There is no uncertainty, therefore, in respect to the relation in which the symbols of the vision are used. We have the direct and explicit testimony of the Spirit that they foreshow a resurrection of persons. Yet Mr. Waldegrave rejects this certainty, and prefers, what he admits to be, a debateable and merely possible construction.

3. He rejects the express representation also that it foreshows a resurrection of persons, in the declaration—"Blessed and holy is *he* that has part in the first resurrection: on *such* the second death hath no power, but *they* shall be priests of God and of Christ, and shall reign with him the thousand years," v. 6. They whose resurrection is foreshown by the vision are thus expressly exhibited as *persons*, and it is declared that they shall be priests of God and of Christ, and shall reign with him the thousand years. It were

absurd to represent mere principles as blessed—that is, made happy. It were worse than absurd to represent them as *priests* of God and of Christ. Yet Mr. Waldegrave, in defiance of his axiom, prefers this startling contradiction to the nature of things, this revolting nonsense to the explicit teachings of the Spirit.

4. He rejects the further certainty that the event foreshown is a resurrection of persons from the dead, that is furnished by the statement that “the rest of the dead lived not again until the thousand years were finished,” v. 5. This clearly indicates that the vision foreshows a resurrection of the holy dead at the commencement of the thousand years, and that a resurrection of the rest of the dead is to take place after the thousand years are past. And a vision accordingly followed (v. 9–15), representing that resurrection. Yet he rejects this certainty, for a construction which is not only unsustained by any proof, but is against nature and the Bible, simply because it is required by his *à priori* notion of what it becomes God to do. And this is a fair example of the disregard with which he treats his first

Israel? Surely not.”—Pp. 361, 362. Notwithstanding it is an Old Testament prophecy, and is clothed, as he denominates it, in “imagery,” he thus treats it as though its meaning were perfectly clear and indisputable. He does not deem it necessary to offer any proof of the truth of his construction. He does not, as his axiom requires, refer to the New Testament as a guide to its solution. Instead, he alleges it as corroborating the construction he had just placed on the vision of the first resurrection in the closing book of the New Testament. And he sets aside in it, moreover, and confounds the construction he places on that vision, by expressly representing that the resurrection of the dry bones “signified that *the Israelitish people*, which had long lain politically and ecclesiastically dead, should be recovered from that state, and become once more a flourishing church and nation.” The dead that were raised were then, in this vision, symbolic of *persons*, and not of principles. It were as absurd, indeed, to call “principles” “a flourishing church and nation,” and “the Israelitish people,” as it is to interpret the holy dead, Rev. xx. 4–6, who are to be *priests* of God and of Christ, as “principles,” instead of persons. He abandons and contradicts in it, also, his doctrine, “that that Israel which is the most prominent subject” of the Old Testament prophecies, “is not the nation of the Jews, but the whole mystical church of gospel times, including both Jew and Gentile alike within its pale;” for he expressly declares, that the vision “signified the recovery of *the Israelitish people*” from a state of political and ecclesiastical death, and becoming “*once more* a flourishing church and nation.” And these are specimens of the thoughtless disregard of his axioms, and contradiction of his most essential principles and doctrines, that characterize his work. A more miserable sham was never imposed on readers, than the pretext that he takes his axioms as rules of interpretation, and works out under their guidance a consistent system of explication.

VIII. His main axiom that that which is literal, didactic, and clear, should have the precedence of that which is figurative, mysterious, and obscure, may be turned against him with resistless effect on every principal branch of his discussion, and overthrow his whole system. Thus what is

more unequivocally affirmed by the sacred writers, than the perpetuity of the earth? "Generation passeth away, and generation cometh, but the earth abideth for ever," Eccl. i. 4. "Who laid the foundations of the earth that it should not be removed for ever?" Ps. civ. 4. What is more expressly asserted, than that as long as the earth continues it is to have a succession of seasons like the present, and be cultured, and yield crops for the sustenance of human beings? "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," Gen. viii. 22. What is more explicitly taught on the sacred page, than that mankind are to continue in an endless series of generations to occupy the earth? "And God said: this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations" [generations of eternity], Genesis ix. 12. What can be more indubitable than that God promised that the descendants of Abraham shall continue on the earth in an endless series of generations, and that they shall for ever possess the land of Canaan? "And I will establish my

rejoice over them to do them good, I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them," Jeremiah xxxii. 37-42. What is more clearly foretold than that Christ's kingdom is for ever to continue in this world, that he is for ever to reign over it, and that it is to be a kingdom of human beings existing as distinct nations, and people, and tribes, and therefore in the natural life? "And I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that *all people, nations, and languages* should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 13, 14. "And there were great voices in heaven saying, the kingdom of *this world* is become our Lord's and his Christ's, and he shall reign for ever and ever," Rev. xi. 15. Or what is more specifically and clearly taught than that the church is to continue on the earth in an endless series of generations? "Unto him be glory in the church by Jesus Christ in all the generations of the age of ages," Eph. iii. 21. All these points are thus, literally, directly, and unequivocally taught in the Bible, while there is no such literal and direct, nor even indirect or figurative teaching of one of the main doctrines or elements of Mr. Waldegrave's system. Taking his first axiom then as a guide, and it establishes the very points which he assails and denies, and overthrows the whole fabric of spiritualism which he attempts to rear in their stead. How happened it that Mr. W., who professes to regard the literal and didactic parts of the Scriptures with such superior respect, saw none of these passages which touch directly on his theory, except the last, which, in defiance of its plain grammatical sense, he attempts, by merely asking whether it *may* not mean something else, to set aside? How is it that he saw none of the hundreds and thousands of others that are equally subversive of his system? Can it be that he forgot to look in this direction—that he neglected to try

his theory by texts of this class; that he only looked after passages that seemed to favor his preconceived notions of the purposes it became God to form? What a beautiful glimpse this gives us of the thoroughness of his researches; of the pompous professions he makes of impartiality; and of the unhesitating confidence which he everywhere expresses in the truth of his conclusions! And how happens it that no passages of this cast met the glance of the Reviewer in his zealous gift of precedence to the literal and the didactic? Can it be that in the tumult of his joy at the imagined defeat of Premillennialists, he forgot to consider where the rule of interpretation he so loudly commends may carry him, and ascertain whether it is not his own heels that it trips up, not theirs whom he represents as overthrown by it?

IX. A principal means on which Mr. Waldegrave relies for the overthrow of Premillennialists, is the exhibition of their differences in the construction of some of the prophecies of the Old Testament that are supposed not yet to have had their fulfilment, and some of the symbols of the Apocalypse. To this he devotes a large share of his notes and

startling, or more fundamental than those that exist among their opponents, the Postmillenarians. Thus, Dr. Fairbairn, an antimillenarian writer of far higher rank in talent, learning, and taste than Mr. W., holds that the purposes of God respecting the future are to be learned from the prophetic Scriptures in which they are revealed. Mr. Waldegrave and his eulogist in the *Repertory* maintain that the whole body of the prophecies are to be set aside, and the clue to the future drawn exclusively from the non-prophetic Scriptures. All the diversities put together that exist among the Premillennialists whom Mr. W. assails, are not of so portentous a significance as this. Dr. Fairbairn holds that every prophecy is to be interpreted by itself, or according to the media through which it is conveyed, but that its grammatical sense is to be spiritualized in order to reach its true predictive meaning. Mr. Waldegrave maintains the threefold theory that the figurative and symbolic parts of the Scriptures are to be interpreted by the literal and didactic; that the Old Testament is to be interpreted by the New; and that the whole is then to be treated as figurative and allegorical, and spiritualized to unfold its true meaning. Such is the beautiful diversity and contradiction of the false and absurd principles of interpretation on which these two champions of Postmillennialism proceed in the construction of their systems! The party generally disagree as widely on almost all important points. Some of them believe that the predictions of the restoration of the Israelites are to have a literal fulfilment. Mr. W., however, and most Postmillennialists deny it, and interpret those prophecies of the Christian church. Antimillenarians generally hold with the utmost assurance that the Millennium is yet future, and that during that period Christianity is to prevail on a far greater scale than it yet has, and that the church is to reach a much higher measure of sanctification than in any previous age. Mr. Waldegrave, however, and some others, are wholly uncertain whether the Millennium is past or future, whether Satan is at present bound or unbound, and whether the world is ever to see a better period than the present. They differ equally on subordinate points. Some interpret the beast of seven heads (Rev. xiii. 1) of the seven great empires of ancient

times; some of the seven kinds of rulers of ancient Rome, some of Nero, and some of the Roman Popes. Some interpret the Babylon of the Apocalypse of the literal city of Rome; some of the popes, cardinals, and other priests that reign there; some of the Romish church at large. Some think that the witnesses are slain, and some that they are not. Some hold that the earth is to subsist for ever and be the abode of the redeemed. Most believe it is to be annihilated at the distance probably of about a thousand years, and that its human inhabitants are thereafter to find their abode in other worlds. And so of other important themes. No considerable number of them can be found who agree in their construction of any large share of the predictions that are regarded as yet to be fulfilled.

How happens it that Mr. Waldegrave seems to attach no importance to these diversities, contradictions, and absurdities in the ranks of his own party? If the differences of Premillennialists prove their whole system wrong, do not the still greater differences of Postmillennialists equally prove their system to be erroneous? But his aim is abun-

in the church at large, and the most malignant and bloody persecutions of the true worshippers. He seems inclined to regard those centuries as the period denoted by the thousand years, and the period that has revolved since what he calls "the blessed Reformation," as the little season that is to follow the release of Satan of the fresh apostasy of the nations that is to end in their destruction by fire from heaven and the final judgment. The binding of Satan he holds is not an interception of him from reigning in the church as well as the world, and prompting it to the worst excesses of superstition and false worship. It is only a restraint from inventing and propagating any *new form* of apostasy! Thus, in unfolding his "second view" of Rev. xx. "that the thousand years may be even now in progress, if not entirely past," he says:—

"I have already had occasion to remark that judging by the analogy of former passages, the binding of Satan by no means implies his personal banishment from the theatre of this world, and the cessation of his personal influence among men. It implies merely his being withheld from the special trade of deceiving the nations, just as his being loosed implies his being permitted to resume it."

His being bound with a great chain so as to intercept him from all agency; and his being shut up in an abyss, and the door sealed, so as to preclude those in the outer world as absolutely from access to him, as he is from access to them, does not imply that he is not to continue to exert a personal agency on mankind, and in an undiminished degree; it only indicates that he is not to enter on any *new* forms of agency towards them! This is a specimen of the arbitrary and senseless manner in which Mr. Waldegrave disregards the plainest features of a prediction, and assigns it a false, contradictory, and absurd meaning whenever it is necessary to bring it into harmony with his *a priori* neological system. He goes on:—

"I would now go one step further, and suggest that the deceiving of the nations *may* signify the invention and propagation among them of religious imposture.

"In this case I should think that, when Satan is said to be restrained from deceiving the nations any more for a thousand years, it is meant that he is for that period *forbidden* to invent and propagate any new religious imposture among nominal Christians. On the other hand, when he is said to be loosed, it is meant that now he is permitted to return to that device again, and again to palm religious impostures upon Christendom."—Pp. 380, 381.

"Thus the thousand years would be marked, not by the absence of all moral and physical evil, nay, not even by the banishment of all error in religious belief, but by the uniform prevalence in Christendom of the same fundamental errors as existed at the beginning, without the promulgation or establishment of any new and grand imposture. The little season, on the other hand, would be marked by the appearance and propagation of new, and great, and various religious deceits.

"Nor let it be said that this doctrine is irreconcilable with the reign of the martyrs and the first resurrection. For may it not be that the attention of writers has been too exclusively directed to that reigning and that resurrection? The millennial saints do indeed reign with Christ, for kings and priests they are unto God and his Father,—they sit in him in heavenly places. But there are other marks given by which their description is completed. They are

Christians all over the world ; for Christianity shall now have extended its sway far and wide ; but marked, also, by a far greater outpouring of the life-giving Spirit than has yet occurred among men.

"This, then, is the interpretation which I am inclined to give to this remarkable passage of God's word. I believe that it sets before us *the working of Satan*, for it is his working especially which is here exhibited to view during two distinct periods in the history of Christendom.

"The first—the longer period—said to last a thousand years, is one in which Satan, forbidden to launch forth into the world any fresh impostures, does, notwithstanding, prevail, with the aid of the civil power, to persecute even unto death those faithful souls who, being risen with Christ, are made kings and priests unto God and his Father.

"The second—the shorter period—said to last but a little season, is one in which the number of God's living saints being marvelously increased, and martyrdom being no longer the rule, Satan attempts by other means, even by the multiplication of religious delusions, to compass the destruction of the church.

"The final issue of all will be the separating of and isolation, each in his own place, of the loyal servants of God ; a fierce, and perhaps unprecedented persecution ; and when Satan seems most likely to triumph, the appearing of the Lord to deliver his saints and to punish his enemies."—Pp. 382–391.

Such are the views to which Mr. Waldegrave is led by his method of interpretation. As near three centuries and a half have passed since the Reformation commenced, if his calculations are correct, the little season must have already passed, it would seem, the spread of Christianity which Mr. W. thinks was to take place in it, must long since have been accomplished, and the final catastrophe is at hand. All hopes of a brighter age to the church, which even Postmillenarians entertain, are a delusion. The conflict between the kingdom of light and the kingdom of darkness is to end in the triumph of the latter. Satan is to drag down to eternal vassalage to his power an immeasurably greater host than Christ will redeem.

Even his admiring Reviewer, who had followed him with implicit acquiescence up to this point, recoils *slightly* from this revolting caricature of the Divine word, and mockery of the faith and hope of the church. "On this head we

frankly own that Mr. Waldegrave strikes the prophetic chord *too lightly*, to educe its grand, consistent harmonies; nor can we be *fully* satisfied with a concession so slender as that 'it is quite possible, nay, rather probable, that the gospel *may* yet achieve greater victories far, both among Jews and Gentiles than it yet hath won.'" But how is the Reviewer to prove that this stroke on the prophetic chord is too light to bring out its grand harmonies? With what propriety, indeed, can he speak of a prophetic chord? If, according to the theory to which he gives his eager assent, the whole prophetic Scriptures are to be set aside, and the question in respect to God's purposes determined solely by the non-prophetic, that are literal, didactic, and clear, how is he to demonstrate that there is ever to be a wider diffusion of the gospel than at present? Christ told his disciples that he came not to "send peace on the earth, but a sword;" that he sent them forth "as sheep among wolves," and that they should "be hated of all nations for his name sake," and persecuted and put to death. It is expressly foreshown also, as Mr. Waldegrave admits, that the antichristian

have the public believe it, it is singularly superficial, quackish, and neological. Though veiled under fair professions, and probably not seen in its true character by its author—for Mr. Waldegrave has not the cast of mind that looks inquisitively into principles, and traces their tendencies; nor the knowledge of language and logic that is requisite to a quick detection and just appreciation of the false issues to which arbitrary *à priori* assumptions lead—it is a bold though weak attempt to make reason, prejudice, unbelief, or whatever has possession of the mind anterior to investigation, the arbiter of the word of God; and to modify, limit, or expunge its natural meaning, as the interpreter pleases, and install a foreign and false signification in its place. This is the principle that reigns throughout the work, though sustained with far less speciousness, strength, and copiousness of thought, than the speculations of Park, Bushnell, E. Beecher, and others of their class, that are outworkings on other theories of the same spirit. The fancy of the Reviewer, that Mr. W. has “utterly and irreparably demolished the main pillars” of the doctrine he opposes, is preposterous. There is not a leading argument, there is not an important point in his assault on them that may not be as easily answered, as those which we have overthrown; while, if we chose, we might make a far more effective exhibition of the shallow fallacies and unscholarly blunders that abound throughout his pages.

It is a significant fact that Antimillenarians find it necessary, in order to get rid of the doctrine of Christ's premillennial coming and personal reign on the earth, to resort to essentially the same expedients that are employed by rationalists and neologists to get rid of redemption by his blood; viz. the rejection of the grammatical meaning of the text, and substitution of an arbitrary sense in its place. Dr. Fairbairn, to escape the doctrine, resorts to a theory of universal spiritualization or allegorization of the prophecies, which enables the interpreter to assign them any meaning that he chooses. Mr. Waldegrave boldly sets aside the whole of the prophetic and figurative portions of the Scriptures, and takes the simply literal and didactic parts of the non-prophetic word, and framing from them an *à priori* system, then moulds the rest of the Bible into harmony

with that preconception. The result with each is, the weakest, most unscholarly, and monstrous perversions of the text, and misrepresentations of the divine purposes.

Is it not time that this course was abandoned? Is it not time that those who think it worth while to write on the subject, should try the question by the same laws which they take as their guide when they contend for the doctrines of Christ's deity and expiation, the renovating influences of the Holy Spirit, justification by grace, and other cardinal truths of the gospel, against those who deny them? If they cannot maintain their theory by the legitimate laws of language and symbols, will it not be better to abandon their *à priori* method, and accept as God's purposes, those which, if his own word is to be the guide, he has indisputably revealed? We think so; and when our opponents make up their minds to try the question by this test, such works as Waldegrave's, Fairbairn's, Brown's, and others of the class, will be thrown aside as worse than worthless; the massy fabric of antimillenarianism which they have reared with so much toil and confidence on the ground of rationalism and allegorization will vanish from sight, and in its place will

beneficial to the interests of the church, or more grateful to the pious, than the commemoration of the gifted and eminent pastors and teachers who have from generation to generation been the instruments of proclaiming the glad tidings of salvation, of gathering those who are redeemed into the church, and of leading them on through the conflicts and sorrows of life to the kingdom of glory. Such a history presents specimens of the finest intellectual endowments that are bestowed on our race; of the largest and noblest culture that is reached by study and discipline; and of the purest and loftiest forms of religious principles and affections that are ever wrought by the Spirit, the word, and the providence of God. It displays also, in a very striking manner, his power, his wisdom, his all-pervading dominion, and his watchful care, in raising up the requisite agents for the support and perpetuation of the church, and accomplishment of his design of redeeming a people from the world. Of all the classes of men that have acted in a special sphere and exerted an important influence on the race, there is none that has held a higher rank in natural endowments than the true ministers of Jesus Christ; there is none that has surpassed them in largeness and dignity of cultivation; there is none that has equalled them in purity, rectitude, and elevation of character; there is none to be named in comparison with them, in the greatness, beneficence, and grandeur of the effects that have sprung from their agency. They form the noblest train that has appeared on the stage of human activity, they have occupied the loftiest sphere, they have enjoyed the highest supernatural aids, and God has connected with their labors the vastest and most momentous effects.

That part of this great procession of which Dr. Sprague presents a portraiture—the ministers of the American Churches for two hundred and twenty-five years—exhibits as fine a group of characters as any other of equal numbers. The peculiar motives by which those of the first half century were induced to migrate to this country, the sacrifices to which they were subjected, the difficulties they were called for a long period to encounter, the character of their congregations, the circumstances by which they were impelled to energetic exertion and trained to self-culture, the freedom of

investigation, of judgment, and of conscience they enjoyed, and the signal blessing of the Holy Spirit on their labors, were eminently favorable to the development of their powers, the highest and most effective discipline of their affections, and their fulfilment in the happiest forms of the duties of their office. And Dr. Sprague is excellently fitted for his task, by his taste, judgment, love of his theme, indefatigable industry, large intercourse with men of all denominations, and the ease, discrimination, spirit, candor, and good sense with which he draws his portraits.

These two volumes present notices only of Trinitarian Congregationalists; others are to follow devoted to the other principal Protestant denominations. The biographies are generally brief, occupying from two to five pages, in a few instances ten to fifteen, and giving the dates, the principal incidents, the character, and a list of printed works. They are written, with few exceptions, by Dr. Sprague, and those of the first hundred and fifty years are founded on previous biographies, commemorative sermons, and other authentic documents furnished by their contemporaries. Those of the last seventy-five years, comprising the last half of the 18th

person appears in any sphere of life, in whom all the gifts are united in high degrees, that are requisite to form a great teacher ; enlightening, convincing, elevating as a thinker, and graceful, commanding, and all-persuasive as a speaker ; an intellect keen, quick, and comprehensive, capable at once of the most subtle and profound investigations, and of the largest and loftiest views ; a chaste and vigorous imagination that illustrates, dignifies, and adorns the subjects which the intellect handles ; a memory that retains all the knowledge that is acquired and reproduces it in its fulness and freshness whenever it is needed ; a quick sensibility to whatever is beautiful and great ; a pure and delicate taste ; refined, ennobled, and fervid affections ; a living and generous sympathy ; a sensitive and authoritative conscience ; a prompt and sound judgment ; truthfulness, uprightness, candor, benignity, courage, independence ; and to give effect to these, a commanding person ; a full and expressive voice ; and a natural, graceful, and impassioned utterance, that gains an unobstructed entrance of the thoughts to the mind of the hearer, and invests them with resistless power over the intellect and affections. This beau-ideal of the sacred orator, filled out, ennobled, and perfected by the renewing power of the Holy Spirit, and the aids of a wise, large, and various culture and discipline, is seldom realized in the sacred office. There are only one or two in a generation, or perhaps a series of generations, in whom they are all united in their highest forms. They seldom ever exist indeed in such equal strength as to form a harmonious whole. They are of very different measures of energy in most minds, one or two ordinarily having a large predominance, and rendered in a degree onesided and ineffective from the absence or imperfection of the others that are requisite to enable them to reach their ends. One is endowed with a strong intellect, but has scarce a touch of sensibility or gleam of imagination ; another is capable of lofty and comprehensive views, but has little warmth of emotion or generosity of feeling ; a third has a quick and glowing imagination, but has neither judgment nor taste ; a fourth has a memory that retains whatever enters the mind from without or unfolds itself from within, but has no tact for original investigation, no capacity for logic, and no faculty for a skilful and bene-

ficent use of the knowledge he has acquired; and many who have the mental gifts in a good measure that are requisite to form the orator, are without the person, the voice, the self-command, the courage, the natural graceful and impassioned utterance that are necessary to give just effect to their thoughts. If we may judge, however, from these pages, sustained by the most ample testimony of contemporaries, there has been a long line of men in the ministry in New England in whom these gifts were united in very happy and eminent forms; who were distinguished at once by the greatness of their intellects, the strength and ardor of their affections, the largeness of their culture, the truth and refinement of their taste, their fervid awe and love of God, their zealous and courageous advocacy of the truth, and the dignity, force, and elegance with which they uttered their discourses. The gospel was unquestionably preached by at least a great body of them for two hundred years with a truthfulness, fervor, and power that has not been exceeded in any part of the Protestant church. And their labors were crowned with eminent success. Nearly the whole of that

agitated the churches from time to time, give no detail of the changes that have taken place in the faith of a portion of them, the persons by whom they were introduced, or the causes to which they owed their origin and prevalence. A truthful history of the theology of New England, exhibiting the nature, causes, and authors of the modifications it has undergone, especially in the last hundred years, is much to be desired. The time for it, however, may not have yet arrived.

Dr. Sprague gives no intimation of a design to continue these Annals beyond the date to which he has already carried them. We hope, however, he may. He yet enjoys a vigorous life. He can easily gather the requisite materials, and ten or fifteen years will enroll on his list all, or nearly all, who had risen to any distinction anterior to the movements in the Congregational and Presbyterian churches some thirty years since that issued in the formation of different parties and organizations, or who took an important part in the transactions of that period.

ART. III.—THE COMING OF ELIJAH.

BY THE REV. JOHN RICHARDS, D.D.

THE question whether Malachi iv. 5,—“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord”—has been fulfilled or not, if not vital or important in any ratio of comparison like the second coming of our Lord, is still interesting, as involving principles of interpretation deeply affecting other questions, and more generally, as we ought, if possible, on all questions to find what is the mind of the Spirit. The general belief of the church has been that this prophecy has not been fulfilled. Not until the last two or three centuries was the view entertained that this prophecy was the same as those contained in Malachi iii. and Isaiah xl.; and that “Elijah the prophet” is identical with “my messenger,” and “the voice of one crying in the wilderness.” It is still the uniform belief of the Jews that Elijah the prophet is

yet to come as harbinger of the Messiah. Hence Leeser, the recent translator of the Old Testament into English for the Jews of this country, at the close of Malachi repeats the verse, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," inclosed in brackets for the purpose of fixing attention on it.* The exigencies of Antimillenarians compel them to reject the older interpretation, and to insist that this prophecy, as well as that in the preceding chapter, and that in Isaiah xl., were fully accomplished in John the Baptist; and the subject is not without its difficulties to those on the other side. In the remarks now to be submitted our aim will be to arrive at the truth, and excite those who love the truth to more investigation.

To no purpose should we deny that Mal. iii. and Isa. xl. have a reference to John the Baptist, since Mark settles that question in the opening of his gospel. "The beginning of the gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee

we still hold in reserve the question whether the prophecies in Mal. iii. and Isa. xl. are exhausted in John the Baptist, or do not yet await a partial fulfilment in Elijah the real.

Turn now to Matt. xvii. After the disciples had seen Elijah the real on the Mount of Transfiguration, and our Lord had charged them to tell the vision to no man till he was risen from the dead, they asked: "Why then say the scribes that Elias must first come? Lo, thou hast come before *him*. And Jesus answered, Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed." And this was after John had been beheaded. In Mark (ix. 12, 13) it is, "Elias verily cometh first and restoreth all things; and how it is written of the Son of man, that he must suffer many things and be set at nought. But I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." If the two here spoken of be the same person, how shall the apparent contradiction be reconciled; Elias shall come—Elias is already come?—and this after the death of John. It will doubtless be replied, By the loose use of the tenses—*shall come* does not mean literally or contemplate a future, but only thus much: the prophet spoke truly when he said, Elias shall come (to him it was indeed future); but I say unto you, the prophecy is accomplished, Elias has come in the person of John the Baptist. This might do were there not strong reasons against it from the facts and circumstances of the case. First, how does it appear that Christ here simply and only recognises and quotes virtually, Isa. xl. and Mal. iii.? Doubtless, Christ himself was a prophet, and the highest of all prophets—"the testimony of Jesus is the spirit of prophecy." It was his habit to utter predictions, he had plenary power so to do, and why should he not now make a prediction on his own independent authority? "I say unto you that, not only did the prophet speak truly when he said, Behold I will send unto you Elijah the prophet before that great and dreadful day of the Lord, but I say on my own authority that Elijah shall yet come—that prophecy is not fulfilled—I adopt and repeat it as my own. Even now I say Elias shall come

and restore all things. And yet I say Elias the figurative, John the Baptist, has already come, and they have done unto him whatsoever they listed." We ask, why is not this interpretation, on the face of the record both of Matthew and Mark, as good at least as the other which pleads only the colloquial looseness of tenses in order to evade the future sense?

But again, our Lord says, "And shall restore all things." What did John the Baptist restore? Absolutely nothing, in the wide sense which the Jews expected and understood by that phrase. They expected that Elijah, when he should come, would restore the kingdom to Israel, in all the glory of the promises made to Abraham and to David—at least that he would be the harbinger of that restoration, and a great instrument in it. Therefore, they earnestly pressed John with the question: Art thou Elias? and he declared positively, No, I am not. It lies on the face of the history that John restored nothing. He preached some two years, and with surprising effect at first, in arousing the attention of the people; "all Jerusalem and Judea went out to him, and were baptized in Jordan, confessing their sins." But

Plainly, in the purposes of God, John the Baptist could not restore all things, neither could the real Elijah have done so had he come. It was in the eternal purposes of God, as we now know, that both the forerunner of Christ and Christ himself should be rejected, and the establishment of the kingdom in its glory be deferred an indefinite time, known only to him who reserveth times and seasons in his own power. John did all which could have been done ; the offer through him, and next through Christ, was fairly and sincerely made to the Jews, and the way was fully prepared, had there been a heart in them to accept it. John proclaimed the kingdom nigh at hand, and Christ proclaimed it both nigh and even within them. It was within their power to have realized it in its glory. To this purpose Christ spoke the parables of the great supper, the wicked husbandmen, and the marriage of the king's son. Because the Jews wilfully refused, the offer was withdrawn, the restoration was not accomplished. The great covenant with Abraham that he should be heir of the world is yet unfulfilled, and so is the covenant with David that his seed should possess the throne. The great world-powers that have so long held sway, still possess the dominion, through the sufferance of God. In what intelligible sense can it be said that John restored all things? What is that restoration? It is "*the restitution of all things*," spoken of by Peter, Acts iii. 21, which is not to be revealed before He shall send Jesus Christ, [whom the heaven must receive until that time. And its time is the thousand years of universal holiness and external blessedness on this earth, declared and described in the closing chapters of the Apocalypse.

Again, Malachi says : "Behold I will send unto you Elijah the prophet before the coming of *the great and dreadful day of the Lord*. What great and dreadful day of the Lord has there been worthy of the emphasis and burden of the prophets, both of the Old Testament and New? The destruction of Jerusalem? But the answer is wholly unsatisfactory. Our Lord clearly distinguishes in Matthew xxiv. between the destruction of Jerusalem and another day far more dreadful, which is to come after the days he had just been describing; and the apostles continually

warn the Gentile Christians, as well as the Jewish Christians, in their wide dispersion, of the approach of *that day*—the phrase becoming with them, so to speak, a technical term—which, if it meant nothing but the destruction of Jerusalem, would seem absolutely trifling. Why should the destruction of Jerusalem be to the Gentile Christians of Corinth, Thessalonica, and Asia Minor, an event of special importance, so that it should be to them a great and dreadful day, particularly affecting their interests? Yet the writers of the New Testament speak of it as of the last importance to *them*, and indeed to all men, so that they should always be looking for and hastening it. The introduction of this phrase, “great and dreadful day of the Lord,” seems to be conclusive evidence that the prophet refers not to John the Baptist, the figurative Elijah, but to Elijah the real.

Finally, the *work* which Elijah the prophet shall actually accomplish is inconsistent with a reference to the figurative Elijah. This work is specific, thorough, and unconditional. “He shall turn the heart of the fathers to the children, and the heart of the children to the fathers.” Did John the Baptist do this? He no more did this than Christ himself, who said in the spirit of prophecy that his coming would be the occasion of setting households at variance with each other—father against son, mother against daughter. John’s preaching to a limited extent—a very limited extent—doubtless had the effect of reconciliation; but to say that it was general, or that it was enduring in the Jewish nation, is to contradict the well known facts of history. John’s preaching produced no effects at all consonant with the greatness and glory of the prophecy. This surely contemplates effects great, extensive, and durable—effects coextensive with the world; for it is added immediately, “lest I come and smite the earth with a curse.” This we understand to be equivalent to a promise, I will not smite the earth with a curse at and after the time when Elijah shall do these things. This earth is now smitten with a curse—“the whole creation groaneth and travaileth in pain together until now, waiting for the adoption.” If anything is certainly declared by the prophets, it is that the curse shall be removed and the Redeemer reign over a regenerated world:

see the *palingenesia* of Christ, Matt. xix. 28; the *apokatastasis* of Peter, Acts iii. 21; the burden of Isaiah, and the symbols of the Apocalypse. No approximations to this have as yet been experienced; therefore, this passage cannot have received a fulfilment in the figurative Elijah, but awaits a fulfilment in another.

These reasons we think conclusive against the argument from the lax use of the tenses, viz. that the expressions, "Elias *shall* come," and "Elias verily *cometh* first," mean only, the prophet spoke truly, the whole prediction is fulfilled, for Elias has come in the person of John, once for all. Contrariwise it means Elijah the real shall yet come according to Mal. iv. 5, although Elijah the figurative has already come, according to Mal. iii. 1.

Against these conclusions will be presented, we are aware, the passages in Luke i. 13-17 and 76-80. To these we next advert. The angel Gabriel is sent from heaven with a special commission to announce to Zacharias the birth of John, Luke i. 13-17.

"But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

"And thou shalt have joy and gladness, and many shall rejoice at his birth.

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

"And many of the children of Israel shall he turn to the Lord their God.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

This asserts, first, the dignity and sanctity of John, which Our Lord also asserted in stronger terms, Matt. xi. 11; Luke vii. 28. Secondly, it declares positively indeed, that he shall turn many of the children of Israel unto the Lord their God. But how many is not declared. Compared with the whole Jewish nation, they were few, as the history

shows, and, compared with the whole world, but as a drop in the bucket. Thirdly, it declares he shall go before him in the spirit and power of Elias, to turn (that he may turn) the hearts of the fathers to the children. It contemplates an aim and purpose, not the absolute success of the mission—that might fail, through the higher purpose of God, as it did. That he should go forth in the *spirit* and *power* of Elias does not alter the case. He did go forth in the spirit and power of Elias, and accomplished all that Elijah could have accomplished had he himself come. The real Elijah would have met with no better success than the figurative Elijah under that regal dispensation; for it was in the divine purpose to introduce a system of grace, which involved the rejection of the harbinger and the crucifixion of the Lord himself. John, therefore, might go forth as he did in the spirit and power of Elias and fail, and the Elijah that is to come may go forth, as he will, not in his own power but in God's power, and accomplish God's great end. "Thy people shall be willing in the day of thy power."

"And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.

"To give knowledge of salvation unto his people, by the remission of their sins.

"Through the tender mercy of our God; whereby the day-spring from on high hath visited us.

"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Here again a purpose and aim are indicated, but not the measure of success; and nothing is said inconsistent with the higher purpose of God in the system of grace to be introduced, and the foreseen failure of John's mission through his rejection by the Jews. He was a burning and a shining light to *many* sitting in darkness, and in the region and shadow of death; he guided many in the way of peace; but the vast majority of the nation rejected him and were in turn rejected of Christ—the day of complete redemption was indefinitely deferred. We see therefore no force in the objection drawn from Luke i. The real Elijah is yet to come, the harbinger of the *second* advent of our Lord, as the figurative Elijah was of the *first*.

Our subject may be further illustrated and the view here taken confirmed, by the mission which John sent to Christ from the prison, and by Christ's address to the people after the messengers of John had departed. It is the mutual testimony of our Lord and of John to each other. We have the account in Matt. xi. and Luke vii. According to the Harmonists our Lord had been employed in his ministry more than six months when John sent to him from the prison, and he remained in prison towards a year after, ere he was beheaded. The fame of Christ reached him, and he sent two of his disciples with the question, "Art thou he that should come, or look we for another?" What was John's object in this? Not his own satisfaction, for he could not be in doubt. He was a prophet and a great prophet, he knew he was the appointed harbinger of the Christ, he had seen the heavens opened and the Holy Ghost descend in bodily shape and rest upon him, and heard the voice from heaven, "This is my beloved Son in whom I am well pleased, hear ye him." He had pointed

him out to others as the Lamb of God that taketh away the sin of the world. There could not have been the shadow of a doubt in his mind. His object then was to give further testimony to the Jews that Jesus of Nazareth was the very Christ, and to do it by presenting our Lord with a fresh occasion of declaring himself in presence of the messengers and the Jewish people. Whether John expected our Lord would openly and explicitly declare himself the Christ or not, does not appear. It is noticeable that our Lord never made this declaration publicly, though often urged, until the close of his ministry; when being abjured by the High Priest he said, yes, I am. He did not now *directly* answer John's question, but, as was his wont, appealed to his works as sufficient evidence. In that same hour he healed many of their infirmities, and bade the messengers go and tell John what things they had seen and heard; adding in the hearing of all, "Blessed is he whosoever shall not be offended in me." John's testimony in this message was virtually this: I have before pointed out this man to you as the Christ; I do so again by asking publicly the question

figurative Elijah, whose mission must fail of imparting the expected blessings;—rejecting him, you will also reject the Christ of whom he is the forerunner.

Such is the paraphrase we put on this address of our Lord to the people. It was his decisive testimony in behalf of John, his solemn appeal to them to receive the harbinger as the condition of receiving the Christ; and his miracles in the presence of the messengers and of the people, together with his answer to the messengers were, virtually, an acknowledgment that he himself was the Christ.

We anticipate the objection which will be made to the translation, "If ye will receive *him*." Let the reader turn to the passage in the original, Matt. xi. 14, and he will see that *δεξασθαι* (receive) has no object expressed. Our translators have supplied the pronoun *it*. But the question immediately occurs, what is involved in that supplement—what did Christ call on them to receive? Was it the testimony he had just been giving for John, or that contained in the words, "This is Elias," &c.? If the supplement "*it*" be understood of the former, the result is the same as in supplying "*him*;" for to receive with cordiality Christ's testimony respecting John, would be receiving John. Robinson, in his Lexicon, on the word *δεχομαι*, quotes this passage and supplies *μου* after *δεξασθαι*, so that his sense would be, if ye will believe me, i. e. my testimony concerning John. But what testimony we ask again—that which he had just given, or that which follows, "This is Elias which was for to come?" We say the former, for reasons contained in the following extract from the Jewish Chronicle, vol. iv. pp. 132–133, signature Azor, to whom we are under special obligations.

"It is remarkable, if our Lord intended to say that John was Elijah, and that John's mission fulfilled Mal. iv. 5, 6, that he did not cite that prophecy as well as Mal. iii. 1, and expressly affirm that *both were written* of John (Matt. xi. 10). It is remarkable, too, that he should add to his assertion 'that John was Elias,' words which implied a mystery in the matter, which he did not intend to explain—'He that hath ears to hear,' &c. v. 15). If John really was Elias, why did he put the matter to them hypothetically, 'If ye will receive, he is Elias.' If John really was Elias, he

could not be any other person than Elias, whether they received him or not. We cannot conceive of a hypothetical identity of persons. By supplying the word *it*, however, or *my words*, and understanding the word *δέξασθαι*, translated *receive*, in the sense of *πιστεύειν*, *believe*, critics suppose they avoid the difficulty. The meaning then is, 'If ye will receive my words (or believe me), John is Elias.' Still the hypothesis remains, and John either was or was not Elias, whether the people believed him or not. But I submit to the reader that it was not the manner of our Lord, who taught as one having authority (Matt. vii. 29), to suspend the truth of his words on the willingness of the people to believe him. Besides, this sense of the word *δέξασθαι* is unusual. The other is the sense in which it is commonly used (Matt. x. 14, 40, 41; xviii. 5; Luke viii. 13; John iv. 45; Acts viii. 14; xi. 1; xvii. 11; xxi. 17; Gal. iv. 14; 1 Thess. i. 6; ii. 13; Heb. xi. 31. See Schmidt's Concordance). Neither the Vulgate nor the Syriac version supplies the ellipsis in this way, or indeed at all. Again, this interpretation makes it necessary to translate *ὁ μελλων* (*futurus*

thy children together, as a hen gathereth her brood under her wings, and ye would not!" must suffer impeachment. True it is that the eternal purpose of God was that they should reject and crucify their king; but this did not alter the reality or the nature of their trial any more than the reality of the trial of every individual now, as to his final salvation, is affected by the concealed purpose of God concerning its issue. He acts under full responsibility, notwithstanding the purpose of God. And this principle does explain the words of Christ, "If ye will receive," &c., as we have paraphrased and interpreted them. God foreordained the rejection and death of Christ at his first advent; neither Jew nor Gentile could have been saved without; he ordained the postponement of the kingdom for the gathering in of an elect church; he ordained a second advent of the Messiah, not in humiliation but in glory; and, as we believe, a second harbinger to herald his approach. This harbinger, we believe, is announced in Mal. iv. 5, "Behold I will send unto you Elijah the prophet before the coming of the great and dreadful day of the Lord." This also is entirely consistent with Christ's words in his address to the people after the messengers of John had departed; and it gives significancy to his closing words, "He that hath ears to hear, let him hear." As much as to say, What I have just said concerning John is worthy of profoundest thought—see to it that ye be not offended in me.

While on this passage, we cannot but notice the monstrous perversion which is commonly made of our Lord's assertion of John (Matt. xi. 11, and Luke vii. 28), "He that is least in the kingdom of heaven is greater than he," meaning John the Baptist. The perversion is—treating it as meaning that in this present time, and ever since Christ's death, any and every regenerate person is greater than John the Baptist was. Some, less bold and sweeping, confine it to Christian ministers and teachers who are truly regenerate. Are, then, the least gifted and sanctified of our Presbyterian, Congregational, or Baptist ministers, greater than John the Baptist, who was confessedly greater than Daniel, Isaiah, and Moses? It is surprising that any sober man will hazard and maintain such an assertion (see Doddridge, *Expos. Matt. xi. 11*). In what respect greater? In knowledge, it

is said, of the Christian dispensation and its doctrines. But did not John understand the character and mission of Christ? The record of John the Evangelist on the testimony of the Baptist would seem to be decisive on this point (see John iii. 25-36). John the Baptist understood his own rejection, "He must increase, but I must decrease." He understood Christ's rejection also at his then present advent, notwithstanding his words, "He must increase;" for he adds, verse 32, "And what he (Christ) hath seen and heard, that he testifieth, and no man receiveth his testimony." He understood his second advent and exaltation as manifested king when he should come. "The Father loveth the Son, and hath given all things into his hand." He understood the way of salvation by faith, instead of by works, the great and distinguishing doctrine of the Christian religion. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (ver. 36). He did not preach to the Jews all that he knew of Christ's rejection, and the calling of the Gentiles in the place of the Jews—that may have

scribes that Elias must first come?" said the disciples to Christ, on coming down from the Mount of Transfiguration. The Jews sent priests and Levites to John, saying, "Who art thou? . . . Art thou Elias?" These passages show demonstrably that the Jews expected Elijah—Elijah the Tishbite—to come. And Mal. iv. 5 was the authority, for aught that appears their only authority; for Isaiah (xl.) does not call any one by name—he does not say, The voice of *Elijah* crying in the wilderness, but The voice of *him* that crieth in the wilderness. And Mal. (iii. 1) calls no one by name, but only, "Behold I will send my *messenger*." On the contrary, in Mal. iv. 5, a name is mentioned, the individual is pointed out, "Behold I will send unto you *Elijah the prophet*." The Jews expected him, and justly, until an interpreter should arise to show the contrary. They also expected, undoubtedly, that he would appear under his own proper name, and announce himself as such. Therefore when John appeared with such authority, and impressed the people with such awe, the rulers were taken by surprise, and sent to him earnestly demanding, Art thou Elias—thou hast the garb, the manners, the boldness of that prophet—art thou he? John denied emphatically and absolutely, "No, I am not." "Who then?" they cried more earnestly. And he said, "I am the voice of one crying in the wilderness," I am indeed the one of whom Isaiah spoke, but not the one of whom the prophet Malachi (iv. 5) speaks, for he specifies Elijah the prophet, and I am not he. He might also have said, perhaps he did, I am indeed the messenger going before the face of the Lord to prepare his way (Mal. iii. 1), but I am not Elijah the prophet. Now, since the Jews manifestly had in mind only Mal. iv. 5, and were thinking only of Elijah the Tishbite, John could not, in sincerity and faithfulness, have made that concise denial without a qualification. The Jews had a right to ask the question, and John, one would think, ought to have added, if he understood Mal. iv. 5, 6, as modern critics do, You misunderstand the prophet—he does not mean Elijah the Tishbite, but only a tropical Elijah, the same as he means by messenger in a preceding verse. I am indeed the tropical Elijah, but not Elijah the prophet. That John added no such explanation of their proof text, is evidence that he did

not understand the verse in question as modern critics do. We press this argument. The Jews understood Mal. iv. 5 to mean Elijah the prophet. John is aware that they so understood it, and yet by his unqualified denial leaves them in their error. Could John do this consistently with his known simplicity and godly sincerity? We think not. But if, on the other hand, he admitted that Mal. iv. 5 contemplated a different person from the one intended in Mal. iii. 1, then was his appeal to Isaiah xl. pertinent and direct.

We pass next to consider the question whether the prophecies in Isa. xl. and Mal. iii. 1, were wholly fulfilled in John the Baptist, or but partially. Isaiah xl. manifestly begins a new series, commonly called "the later prophecies of Isaiah," and they are all employed in describing the advent of Messiah to suffer, and his advent to reign, together with the times which shall succeed each. This series opens with the following consolatory and magnificent language: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she

hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young."

That this passage describes the first advent of our Lord, and John his harbinger, there is no doubt, since events have fulfilled it by the testimony of the New Testament writers. John appeared as predicted, and our Lord followed. But what shall we say of the accomplishment of the blessings ? They were not fulfilled either in the letter or spirit of the prophecy, save in a very limited degree. The nation rejected first the harbinger, and then the Lord himself. Instead of the word of the Lord being a real comfort, and the warfare of his people being accomplished and her iniquity pardoned, it resulted in the entire opposite. There have followed to the Jewish people eighteen hundred years of deeper degradation and more intense suffering than they ever before endured. Judicial blindness also fell on them. The blessings of Isaiah's oracle were really and sincerely offered them by God, but they thrust him away. Nor can it be shown that the blessings of that oracle have been enjoyed in full, or anything like it, by the Gentile world ; for ever since the advent, but a very, very small part of the Gentile world have seen, in the spiritual sense, the salvation of God. But the prophecy says, all flesh shall see it together. Nothing like this has been experienced by any of the fifty-four generations since the advent. Much more, when we run through the remaining chapters of Isaiah and contemplate the boundless extent of good things promised both to Jew and Gentile, temporal and spiritual, in the latter days, is this conviction forced upon us,—see especially chap. lx. That Isaiah's prophecy of John the Baptist and the blessings he heralded is accomplished in full, with the facts before us, is incredible.

The same of Mal. iii. 1-4 :

"Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

This prophecy is more specific and it is more limited to Israel than the prophecy of Isaiah, for the Gentiles do not seem to be brought into view at all. The prophecy was fulfilled to a certain extent in the advent of John and the Messiah. John did prepare the way, and the Lord did suddenly appear in his temple. But again the facts stare us in the face: John and our Lord were both rejected by the nation, and the offering of Judah and Jerusalem were not and never have become pleasant unto the Lord. The nation increased in wickedness, including priests and Levites, in an unexampled degree, until its utter dispersion. To call the

purposes of God that those two characters should be brought out in such clearness and order as that the Jewish people should see at a glance the design of God; for there was a great moral trial through which that people were to pass as a nation. Now to have unfolded in full this design, viz. that the Jews should reject their king and crucify him, would have given them such a shock as might have essentially interfered with their proper responsibilities as moral agents, each standing on his own responsibility, and the aggregate of individuals making up the responsibility of the nation.

Another design was to show the utter incompatibility of the salvation of men with an economy of law. Under such an economy the Jews had been from Moses onward, having every advantage and opportunity of becoming good and being saved through such a system, if salvation were possible by it. But every successive order of things which God established, under Moses, under the judges, under the kings, through all the captivities even down to Christ, proved abortive. And now the last and greatest trial was to be made, whether the Jews would receive the king who had been predicted or not. John, his harbinger, came and preached the kingdom as nigh,—Repent ye, and do works meet for repentance, and all the blessings of that kingdom are yours forthwith. Christ followed in his steps and preached the same,—The kingdom of heaven is even within you, as a people; if ye will receive John he shall be to you all that Elijah the prophet, according to the prediction, could be. And without telling them in so many words, I am the Christ, he appealed constantly to his mighty works; so that they really should be without excuse if they rejected him, having the means of arriving at the truth by reasonable inference of their own. Beyond all question, if the prophets had predicted Christ's rejection with more plainness than Isaiah in his fifty-third chapter, and if our Lord himself from the outset had proclaimed publicly, as he did to his disciples privately at a later period,—I am the Christ, and the Jews will reject me; the trial could not have been so complete as it was in the circumstances in which they were actually placed.

But the Gentiles also, in the purposes of God, were to be

put under a special trial, and it was in those purposes, when the Jews finally rejected Christ, to insert another dispensation, a dispensation of special grace, in which he would cull from out of the Gentiles an elect church before the setting up his kingdom in its glory ; and of the continuance of this neither the prophets nor our Lord himself gave any clue. With more light from the development of events we can see how this trial with the Jews was accomplished, and also something of its progress with the Gentile world, and in general we can note the stately march of the purposes of God in successive dispensations, in a way which the Jews with less light and in their obstinacy could not. God, in fact, postponed the setting up of the kingdom an indefinite period, *in order* that Christ might fulfil the necessities of the case by offering himself an atoning sacrifice for the sins of the world, both Jew and Gentile. And here we find an analogy, as before observed, between the trial of the Jewish people then, as a nation, and the trial of every individual now, in respect to his salvation. The purpose of God is fixed but concealed. If it were openly declared, the proper

landscape, ranges of mountains 'will conceal intermediate valleys, so in respect to intervals of time and their events, the prophet does not perceive, or he disregards those intervals, being wrapt by the excess of glory beyond,'—a view in which we fully concur. Again, one prophecy envelopes another, and that other is taught by the symbolic action of the first. Ahaz refuses to receive a sign that the plots of Syria and Samaria against Judah shall not be successful. Isaiah forces one upon him: "A virgin shall conceive and bear a son, and they shall call his name Immanuel;" and before his earliest maturity, that is, before he is two or three years old, Syria and Samaria shall be ruined. The prophecy in the outward was literally and exactly accomplished within the time specified; but the Evangelists tell us this was also a prophecy of far greater events,—the Immanuel of the time of Ahaz was the prophecy of a greater Immanuel, even Jesus of Nazareth; born in Bethlehem; Saviour, not of Jews only, but of Gentiles also. This symbolic teaching by prophecy, that is, making one prophecy the vehicle of another, has a close resemblance to Christ's symbolic action in cursing the barren fig tree on the week of his passion. The fig tree is the Jewish nation, having rejected their king, and filled up the measure of their iniquity. The cursing of the tree was a prediction both of the speedy withering of the tree itself, and of the calamities which were about to overwhelm the Jewish nation. So Daniel sets himself to determine from the prophecies of Jeremiah the precise terminus of the Babylonian captivity, with the fond expectation that that was to be the end of desolations for his people. But the angel unfolds to him that the prophecy of Jeremiah enveloped a captivity of much longer duration—not seventy years simply, but seven times seventy years before even the promised Messiah should appear; and moreover, that Messiah should be cut off for his people in the latter great week. Connecting these teachings with the other visions (Dan. ii. and vii.), he would see the ultimate establishment of the kingdom in its glory postponed an indefinite, but very long period. The captivity of the nation, in fact, continued under the Persians, the Macedonians, the Syrians, the Romans, until Christ came; and surely it has continued ever since, in the utter dispersion of

the people. The Maccabean princes, for the forty years' duration of their power, were not kings in the line of Christ, and Herod was an Idumean alien and usurper. The throne of Judah still awaits the occupancy of Shiloh, when he shall come again. Prevented in the purposes of God from assuming it at his first advent, he shall sit down upon it at his second. Thus is one prophecy connected imperceptibly with another, or passes into another like a dissolving view, or is enveloped within the folds of another; and it is so, because the purposes of God respecting a suffering, rejected Messiah, before he should become a reigning triumphant Messiah, required for the proper trial of his people a degree of obscurity, dimness, clond, which the progress of events has been clearing away. Nevertheless, this involution of one prophecy within another is not a double sense in the odious signification of that phrase, such as the Jewish rabbins and some Christian teachers have employed in ways and for purposes most disastrous to the interests of truth. The involution of prophecy, such as we have now contemplated, is a profound subject, and not to be discarded by a

made up their minds to refuse the boon. They said, we will not have this man to reign over us—crucify him, crucify him—his blood be on us and on our children. How could the blessing be imparted to the unbelieving, impenitent, infatuated nation? Why should not God take the kingdom from them and remove to an indefinite time the day of its fruition? And why should he not in the meanwhile extend his special grace to a people other than they? And why should he not say through the prophet Malachi, foreseeing the rejection of the first messenger,—why should he not say in the very last paragraph of the Old Testament canon, “Behold I will send unto you Elijah the prophet before the great and dreadful day of the Lord; and he shall do all, in the preparatory work, which the figurative Elijah will try to do but fail to accomplish; he shall, in fact, turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and I will no longer smite the earth with a curse? This seems to us in perfect consistency with his sending first, what Christ virtually denominates a figurative Elijah who should fail of *his* purpose, though not of God’s purpose, and afterwards sending the real Elijah who should not fail in any sense of his purpose, but in very deed and truth introduce the King of kings and Lord of lords to his glorious throne on the regenerated earth. What the details of that preparatory work may be, what the mode and manner in which it shall be accomplished, it would be presumption to declare. The details and the mode, like the time when it shall occur, are among the secret things known only to God.

ART. IV.—THE INSPIRATION OF THE SCRIPTURES.

THE INSPIRATION OF HOLY SCRIPTURE. Its Nature and Proof. Eight Discourses, preached before the University of Dublin. By William Lee, A.M., Fellow and Tutor of Trinity College. New York: R. Carter & Brothers. 1857.

THE bold and specious assaults on the Inspiration of the Scriptures within the last few years, by parties whose ta-

lents, speculations on other subjects, and popularity, have given weight and a wide currency to their opinions, render it peculiarly desirable that the subject should be re-considered by the friends of the Bible, the error of the principles pointed out on which they proceed who deny its Divine origin and authority, and answers given to their allegations and objections. There are two classes that deny the Inspiration of the Scriptures—one that found their denial on their philosophy of man, God, and the universe; and one that build it on the contents of the Scriptures themselves. The theories of Kant, Fichte, Schelling, Schleiermacher, Hegel, virtually deny the fact and possibility of a revelation, by denying that there are any evidences of God's existence; asserting that he is but an idea, and the external universe but a conception that has its sole ground in the mind, and representing the mind, therefore, as comprising in itself, and as being the sole cause of, all of which it has any knowledge. That part of its thoughts, accordingly, if it has any, that correspond to the contents of the Bible, are the product solely of its own powers, and are no more inspired or authoritative than any of its other thoughts that are marked by equal genius. This theory is openly maintained by Schleiermacher, Coleridge, Morell, Parker, and many others. They are, in fact, Pantheists, holding that either God and the mind, or God and the universe, are one; and thus deifying each individual, raise the thoughts, and all the thoughts of all, to the same rank as to authority, and preclude the possibility that any one should be any more inspired than any other. The other class reject the Bible chiefly because of the nature of its contents; some alleging that its laws, its doctrines, and the purposes it expresses, could not have proceeded from a being of infinite intelligence and benignity; and others asserting that its statements are marked by errors, inconsistencies, and contradictions, that render it incredible that it can have proceeded from an all-knowing, all-truthful, and all beneficent being.

Mr. Lee's volume is a most timely and important contribution to the vindication of the Bible from these assaults. He does not, indeed, enter into a formal confutation of the idealistic theory of Kant and Fichte, on which the inspiration and existence itself of the Scriptures, as a volume,

are in effect denied by Schelling, Coleridge, and their school, who make each man his own God and his own prophet; but, proceeding on the fact that there is a personal God, and an external universe, and that man is such a dependent being as his consciousness proclaims him to be, he demonstrates, by a variety of proofs, that the Bible is the word of God, and written by his inspiration; and gives answers to the leading objections that are alleged against its divine origin and authority.

He first defines the nature and sphere of Inspiration. His leading doctrines on this subject are, that there is in the Scriptures a divine and a human element, and that Revelation is to be distinguished from Inspiration.

"The Bible presents to us, in whatever light we regard it, two distinct elements—the Divine and the Human. This is a matter of fact. On the one hand God has granted a Revelation; on the other, human language has been made the channel to convey, and men have been chosen as the agents to record it. From this point all theories on the subject of Revelation take their rise, and all the varieties of opinion respecting it have sprung, from the manner in which the fact referred to has been taken into account. There are two leading systems in this department of theology; the one suggested by the prominence assigned to the Divine element, the other resulting from the undue weight attached to the Human. The former of these systems *practically* ignores the Human element of the Bible, and fixes its exclusive attention on the Divine agency exerted in its composition. This system admits, and can admit of no degrees. . . . According to it, each particular doctrine and fact contained in the Scripture, whether in all respects naturally and necessarily unknown to the writers, or which, although it might have been ascertained by them, they were not, in fact, acquainted with; or, in fine, everything, whether actually known to them, or knowable by ordinary means, was in fact not only committed to writing under the infallible assistance and guidance of God, but is to be ascribed to the special and immediate suggestion, embreathment, and dictation of the Holy Ghost. Nor does this hold true merely with respect to the sense of Scripture, and the facts and sentiments therein recorded, but every word, phrase, and expression, and the order of their arrangement, was supplied and dictated to the writers by the Spirit of God. For the present I shall merely observe, that while I can by no means accept this system as correct, or consistent with the facts to be explained, it will be my object to establish, in

the broadest extent, all that its supporters desire to maintain, namely, the infallible certainty, the indisputable authority, the perfect truthfulness of every part of Holy Scripture.

"The characteristic of the other system to which I have alluded, and to which the great majority of the modern theories of Inspiration are to be referred, is that of ascribing undue prominence to the Human element of the Bible. I must content myself here with briefly stating the three heads to which the varieties of opinion which may be traced to this source may be reduced.

"1. To the first head may be referred those writers who have changed the formula, 'The Bible is the word of God,' into 'The Bible contains the word of God.' Writers of this class, while they generally shrink from absolutely drawing the line between what is and what is not inspired, yet broadly assert as well the possibility as the existence of imperfections in Scripture, whether resulting from limited knowledge, or inadvertence, or defective memory on the part of its authors. Such imperfections are often restricted to unimportant matters.

"2. Under the second head may be placed the different hypotheses which assume various *Degrees* of Inspiration; the Divine influences by which the sacred writers were actuated, being supposed to have been universal, but unequally distributed. The tendency of all such hypotheses is to fine down to the minutest point, if not altogether to deny, the agency of the Holy Spirit in certain portions of the Bible.

"3. The third head comprises Schleiermacher and his followers, the Shibboleth of whose school, in brief, is this, 'The letter killeth, the spirit giveth life.' The idea of Revelation, according to Schleiermacher, is confined to the *person* of Christ;—the notion of Inspiration, he considers, to be one of completely subordinate importance in Christianity: the sole power which the Bible possesses, of conveying a Revelation to us, consisting in its aiding in the awakening and elevation of our religious consciousness; in its presenting to us a mirror of the history of Christ; in its depicting the intense religious life of his first followers; and in its giving us the letter through which the Spirit of truth may be brought home in vital experience in the human heart." [That is, he means, it is a revelation by virtue of what it excites the mind to, not by what it communicates to it; it is *the means* of inspiration, just as the influences that awaken the faculties of a poet to lofty thoughts are the means of inspiration to him.]

"I now proceed to that view of Inspiration to establish which will be the object of the present inquiry. . . .

"In whatever manner we conceive the Bible to convey to us a Revelation, we must, from the nature of the case, recognise its two elements. Without the Divine element, it would cease to be a Revelation; without the Human, the communication from God would have been confined to the individual to whom it was originally made. The whole analogy of nature, too, teaches us that God accomplishes all his ends by the intervention of certain means. Here the end is the conveyance of Divine truth; while the office of the means is to exhibit that truth in those aspects in which it can be grasped by man. That it should be possible for man to apprehend it, it must present itself in forms that are within the sphere of human conception, and be clothed in human language. To attain this object, the same person which gave the message selected the messenger, and the grounds of this selection we can clearly discern to have been the natural capacities and the opportunities, as well as the traits of individual character which marked each sacred writer. Moses was skilled in all the wisdom of the Egyptians, and Paul who had been the Pagan scholar in the school of Tarsus, and the Jewish scholar in the schools of Jerusalem, while by his Jewish learning he could show from Scripture that Jesus was Christ, could also appeal to the hearts of his Gentile hearers in the words of their own philosophers and poets. No less conducive to the successful communication of Divine truth, was the calling into activity the individual peculiarities of the agents thus chosen. The keen unbending intellect of Paul; the practical temperament of James; the heart which throbbed alike with zeal and love in the bosom of John, were chosen in their time to convey the message best suited to each; while the principle which linked together the several parts of the chain of doctrine thus called into being, was the one Divine Spirit which selected, and guided, and inspired each writer. . . .

"According to the view here taken, and which has been termed the 'dynamical' theory of Inspiration—or that which implies such a divine influence as employs man's faculties according to their natural laws—man is not considered as being in any sense the originator of the revelation of which God alone is the source, but human agency is regarded as the condition under which the Revelation becomes known to others. . . .

"The second and no less important condition is supplied by the fact which must have forced itself in some shape or other upon the attention of every reader of the Bible, and which presents another phase of its human element. Certain portions of the Bible are, strictly speaking, *Revelations*; that is, such as, from their supernatural character or the circumstances of the writer who records

them, could not have been known to him without a special communication from heaven. Other portions, again, are not of this nature. The historical incidents, for example, recorded in both the Old and New Testament, were such as must frequently have been familiar to the sacred writers, either from their observation, or from sources that were at their command; and this very fact, like their individual peculiarities, is employed by the Holy Spirit as a vehicle of truth and a ground of conviction. This may be distinctly seen from the case of John, who thus opens his first Epistle. 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life . . . that which we have seen and heard declare we unto you.' On this fact, which cannot be gainsayed, rests a distinction which claims particular attention, as it forms a leading idea of the theory adopted in the present inquiry. The distinction is that between Revelation and Inspiration.

"By Revelation I understand a direct communication from God to man, either of such knowledge as man could not of himself attain to, because its subject-matter transcends human sagacity or human reason (such, for example, were the prophetic announcements of the future, and the peculiar doctrines of Christianity), or which (although it might have been attained in the ordinary way)

ages. The Divine origin and infallible truthfulness of their Scriptures were held universally by the Israelites down to the time of their national overthrow by the Romans, and through the ages that followed; and though the nature of the divine influence under which they were written has been much debated from the early centuries, yet it has been the full and unhesitating belief of the Christian church, that both the Old and New Testament are literally the word of God, and written by the inspiration of the Holy Spirit. It is no modern doctrine, but has been the common faith of the sanctified of every generation from the days of Moses, who penned the first books of the Old Testament, to the present time. It enters, in fact, into every act of genuine faith in the teachings of the sacred word; for faith in those teachings, whether they are laws or promises, histories of the past or revelations of the future, contemplates them as indubitably from God, and as a reliable and authoritative communication from him; not as possibly only or hypothetically from him. The moment an historical statement, a doctrine, a promise, or a revelation contained in the Bible is contemplated as only possibly or hypothetically communicated by God, faith in it as from him is impossible.

In his third Lecture he shows that the two great divisions of the Scriptures, the Old and New Testament, are equally inspired and of equal authority. This is a point of great interest; as recently it is not only denied by a large party that the Old Testament is the word of God; but others who profess to receive the New Testament as inspired, maintain that the Old is not in any measure a rule of faith; while a still larger class neglect and depreciate it as though it had lost its use and were superseded by the gospel. Mr. Waldegrave, for example, and his coadjutor in the Princeton Review, hold it, as we have shown on another page, to be so enigmatical and obscure, that it is not to be interpreted by itself by the proper laws of its language and symbols. It must first be ascertained from the New Testament what the will of God is on all the subjects respecting which he has made a revelation; and then the Old Testament, no matter what its language expresses, must be construed in harmony with that. But that is in the most flagrant contradiction to the representations of those Scriptures themselves, and is

an impeachment of the justice and wisdom of God. For it implies that the Israelites had no certain knowledge of the histories, the laws, the promises, or the prophecies of their own Testament, and consequently were not guilty in disregarding them; and thence were the victims of injustice in all the punishments with which they were smitten for their disobedience. For how could they have any knowledge of the import of their Scriptures, if they are so enigmatical and uncertain that they cannot be interpreted by themselves by the proper laws of language and of symbols? And if there were no means within the reach of the Israelites by which they could ascertain their meaning, how could they be blameable for not understanding and obeying them? But this alleged unintelligibleness is in direct contradiction to their own representations. God himself everywhere exhibits his laws, his promises, his predictions, and the history of his dealings with his people and other nations, as perfectly intelligible; the prophets present all their commands, their rebukes, their threats, their promises, and their predictions, as within the comprehension of their hearers; the pious have succeeded in all their obediences on the foot and on

ness of the Old Testament, Mr. Lee ably combats, and shows that the New Testament itself represents it as written by inspiration, and that Christ and the apostles everywhere recognise and appeal to it as the word of God, and of the most absolute truthfulness and authority. Christ said, "Search the Scriptures, the Old Testament,—for they are they which testify of me;" and in a vision of the Apocalypse, an angel from heaven declared: "The testimony of Jesus—is the Spirit of prophecy;" that is, the great theme of the prophetic Spirit is, a testimony respecting Jesus. Christ everywhere made the Old Testament the basis of his teaching, and assumed and implied in all his discourses that whatever is exhibited in it as the will of God, a truth, or a fact, was indubitably such. That character is ascribed to it also by the apostles. They allege its laws, its promises, its narratives, its predictions as of indubitable truth; whatever they proved by the Old Testament, they treat as proved by divine testimony; and they claimed that all the great facts of Christ's life and death, and the objects of his mediation, were foreshown there. Paul affirms that in his witness for Jesus to small and great, he said, "None other things than those which the prophets and Moses did say should come."

In his fourth Lecture, Mr. Lee treats of the prophetic office, and the different modes in which revelations were made to the prophets; and in the fifth, of the attestations to those revelations by miracles and prophecy; and, with the exception of a few points, on which we cannot wholly assent to his views, he handles them with ability.

In his sixth Lecture, he presents the proofs from the Scriptures themselves in the representations of the writers, the promises to them of divine aid, and the nature of that which they record, that they were written by inspiration.

The theme of his seventh Lecture—the quotations from the ancient Scriptures by the New Testament writers—is of great interest. Those references to the Old Testament consist of two classes; those which are strictly prophetical; and those in which the language of the Old Testament is employed in the expression of Christian doctrine. In regard to the relation in which these passages are alleged,

Mr. Lee maintains that it is always in their grammatical, never in an arbitrary allegorical sense.

“ While the authors of the New Testament, by their full appreciation of the deeper meaning conveyed in the words of earlier sacred writers, show how widely they differ from that class of expositors, who see no further intent in the language of inspiration than its naked literal signification; they are at the same time as widely opposed to that other class which fixes its exclusive attention upon the allegorical or mystical sense of Scripture. From this latter school the inspired penmen are severed by broad lines of distinction. In the first place, they assert unconditionally the literal signification and historical reality of every narrative in the Bible; insisting, nevertheless, upon the spiritual and heavenly import which underlies the earthly record. Secondly, their use of the Old Testament unfolds what the passage to be interpreted, taken in strict connexion with its context, actually does mean; *in no instance exhibiting the capricious and arbitrary subtlety of allegorical expositors, their unnatural applications, or overstrained ingenuity.* And thirdly, their expositions invariably refer to the grand design of promoting the moral welfare of man.”—Pp. 310, 311.

This is a point of great moment; for if all the historic and prophetic passages quoted in the New Testament are employed in their literal grammatical sense, in contradistinction from an allegorical meaning, then their use in that sense overthrows the theory of Dr. Fairbairn and others, that the predictive meaning of the prophecies is not their literal, but a remoter and mystical sense, of which their literal meaning is the mere representative. We wish much to see a fuller analysis of the quotations from the Old Testament, statement of the relations in which they are employed, and solution of the difficulties with which they are attended.

In his last Lecture he treats of the objections that are offered against the inspiration of the Scriptures, on the ground, 1st, of seeming inconsistencies of the sacred writers with each other; 2d, of their inconsistencies with uninspired historians; and 3d, of their contradiction to the facts of science; and he shows that none of these objections can be proved to be valid; that to those of them that are of chief importance, ample answers are given; and that of the others there are such probable solutions as to disarm them

of their power. Of the first class, many are removed by a just exposition of the text; and others, those especially that relate to numbers, by supposition of an error of transcribers, which the fact that the various readings springing from that cause—though generally of little moment—are very numerous, renders legitimate. Of the second class, a portion are set aside by the fact that no such contradiction, as is alleged, exists between the sacred and uninspired writers; and the others, by the consideration that the objectors proceed in them on the assumption that the statements of uninspired writers are to be taken as of course true; which is to beg the point to be proved, and is against their known character. Those of the third class are answered with equal effect. The pretence that the representation in the Scriptures, that the sun rises and sets, contradicts the facts of astronomy, is discreditable to the intelligence of those who offer it. For that and similar language is descriptive simply of the phenomena of the heavenly orbs as they appear to the senses, and accords with the conceptions mankind universally form of their appearances. It is the language of all nations and of all classes, learned as well as unlearned, and astronomers as well as those who are not aware that those appearances are caused by the motions of the earth, and not by the sun, planets, and stars; and it is as expressive of facts as they appear to the senses, as the language of scientific astronomy is of the causes of those appearances, as they are known to the intellect. The pretext that the facts of geology contradict the statements of the Scriptures is equally groundless, though the proper proof of it is not given by Mr. Lee. For, in the first place, none of the *facts* of the science can be shown to be inconsistent with the statements of the Scriptures. In the second place, the assumption by geologists that the earth has existed through an immensely longer period than the Scriptures represent, is founded, not on the facts of geology, but on a gratuitous and false hypothesis respecting the agents or causes by which the surface of the earth was brought into its present state. A mere inference from a theory founded on such an unscientific ground, is not a demonstrated truth, and cannot contribute anything towards convicting the Scriptures of contradicting science.

The general view of revelation and inspiration maintained by Mr. Lee is undoubtedly correct, and is confirmed by the consideration that from the law of our nature we cannot receive a train of thought, any more than we can communicate one, unless it is clothed in language. Language, at least after childhood, is as absolutely the vehicle of thought to us, as it is of our expression of it. We think in words, as uniformly, and as necessarily generally, as we communicate our thoughts in them. It is not possible, indeed, that a law like the decalogue for example, should be communicated to man *as a law enjoined by God*, except through the medium of words. For there is no method of commanding and prohibiting, but through words. An expression of will must be made by signs of that will, and there are no signs of such a will as those commands and prohibitions express, but words. A parent, for example, would find it literally impossible, except through words, to convey to a child as a command from God, the injunction, "Thou shalt not take the name of the Lord thy God in vain:" as a name and the use of it, is only possible in speech. So also of the commands, "Remember the Sabbath day to keep it holy;" "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee;" "Thou shalt not covet," in distinction from "thou shalt not steal;" if the thoughts themselves could be infused into the mind as conceptions, there could be no indication that they were any more than conceptions, unless they were expressed in language. God's injunction of them as laws could only be made by signs of his will: and there are no signs, except words, of commands and prohibitions. From the nature therefore of what God reveals on the one hand, and the law of our minds on the other, a large share of the revelations he has made to men, and that are recorded in the Bible, were necessarily made through the medium of language; or were clothed, as they were communicated to the prophets, in words. The only revelations that were not conveyed through words, were made through symbols—or representative agents, objects, and acts; and they, by the express command of God, were described by the prophets and recorded in words. All the revelations, then, contained in the Bible, of which words alone are made the

medium, were originally conveyed in words to the prophets who received them, and doubtless in identically those in which they are now expressed, as absolutely as they are now conveyed to us through that medium ; and the words were as much determined by the revealing Spirit, as the thoughts themselves were which they were employed to express. The inspiring agency of the Spirit, in prompting the prophets to record these revelations, accordingly secured the use of the words in which they were revealed, and are now expressed, as naturally and necessarily as it secured the record of the thoughts that were revealed, and in the exact forms and relations of their original revelation.

The denial of the verbal inspiration of the Scriptures is thus not only at war with the representations of the Scriptures themselves, but is in contradiction to the law of our minds, that our thoughts are uniformly and necessarily clothed in language.

On the whole, Mr. Lee's Lectures are a very learned, able, and with the exception of here and there a point, an accurate work ; far more clear in its principles, and comprehensive and thorough in its investigations, than any other we have seen. Its value is augmented greatly by a large body of quotations from the fathers, and medieval and modern authors on the subject, and critical and historical notes, in which he confutes the rationalistic notions of Schleiermacher, Coleridge, Morell, and other writers of that class, who have exerted so large an influence in discrediting the authority of the Bible. The volume will be especially serviceable to those in the sacred profession.

ART. V.—NOTES ON SCRIPTURE.

Luke xxiii. 32. "And there were also two others : malefactors, led with him to be put to death." *

* In the folio edition of the authorized translation, published in 1611, and in many later editions, this verse is printed, "And there were also two other malefactors led with him," &c. In some of the earlier English versions it is better rendered : "And there were two others, which were evil doers, led."

In such company was our blessed Lord taken to the place of crucifixion; thus fulfilling Isa. liii. 12, "He was numbered with the transgressors." When we suffer unjustly for any cause, we naturally desire that we may not be confounded with those who are really guilty of crimes. But in this life just discriminations are not always made. God in his providence often permits his true and faithful servants to be confounded, in the judgment of men, with those who are his enemies.

Matt. xxvii. 33. "And when they were come to a place called Golgotha, that is to say, a place of a skull—"

The word *Golgotha* is transferred into our version from the Greek text. In the Hebrew it properly signifies the *head*. The same word occurs in Exod. xvi. 16, where it is translated *persons*; and in Num. i. 2, where it is rendered by the word *names*. It occurs also in 2 Kings ix. 35, where it is translated *skull*; in the ancient Greek translation *κεφαλαίον*, from which we get the word *cranium*, and in the Vulgate (or ancient Latin translation) *Calvarium*, from whence the supposed place of the crucifixion has been called Mount Calvary.

The common opinion of commentators is, that this place was so called from the fact that it was the appointed place for the execution of criminals. Grotius, however, found in Joshua v. 9, as he supposed, a prophetic allusion to this place, and the event which was now about to take place.

Some commentators adopting the opinion of Grotius, connect with it a tradition which prevailed extensively in the early Christian church, that Adam, the father of our race, was buried there; and that God so ordered it, that the reproach of man (that is, his sin) should be expiated at the very place where the first sinner of mankind paid the penalty of his transgression. Following out the same idea, they even understand the words of the apostle Paul in Eph. v. 14, as if they were primarily addressed to Adam.

&c. Both Tyndale and Cranmer omit the word *other*. "And there were two evil doers led with him to be slain." The error of the authorized version is corrected in modern editions, as above. The Rhemish version is: "And there were led also other two, malefactors, with him to be executed." Wickliff renders thus: "Also other tweie wicked men weren led with hym to be slayn."

It is unnecessary to say, that we have no evidence whatever of the burial-place of Adam, and all such interpretations, without facts to support them, are at best nothing better than fanciful conjectures. Still we may, without rashness, so far adopt the idea of Grotius, that the reproach of man was at that time and place rolled away or removed; inasmuch as a way was at that time opened, in which God could be just, and yet justify those who believe in Jesus.—See Vossius' *Harm.* lib ii. cap. vi. § 16, for a full account of this tradition.

Matt. xxvii. 34. "They gave him vinegar to drink, mingled with gall, and when he had tasted thereof he would not drink."

If we turn to Mark xv. 23, we find a different statement, which has caused the commentators difficulty. Mark says: "And they gave him to drink wine mingled with myrrh, but he received it not."

The whole difficulty disappears the moment we receive the assertions of both evangelists as true. We have observed repeatedly that each evangelist omits some thing that another supplies. Accordingly we are to believe that *three* potions were offered our Lord, viz. two at the place called Golgotha, and the third, after he had been some time on the cross. That mentioned by Matthew was no doubt offered him in malice and derision. That mentioned by Mark had intoxicating qualities, and was commonly given on such occasions. We are here informed that he refused both. We should read in this connexion the sixty-ninth Psalm, some portions of which can only apply to the Lord Jesus Christ (see v. 21). To this cruelty, it has been supposed by some, Moses alludes Deut. xxxii. 32. A reason why the potion mentioned by Mark should be refused, is to be found in the priestly office or act our Lord was then performing. He was about to lay his body as a victim upon the altar, and to enter into the Holy of Holies, as our great High Priest, and the law commanded Aaron, "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation," Levit. x. 8, 9.

Luke xxiii. 33. "And when they were come to the place called Calvary, there they crucified him."

The word *Calvary* in this verse, and the word *skull* in Matt. xxvii. 33, are only different translations of the same word, so that we might read this verse thus: "And when they were come to the place which is called *skull*, there they crucified him." The same place, we have seen, was also called Golgotha. Whether this place was properly a mount may well be doubted. But without enlarging on this topic, we may dwell a moment upon the divine simplicity of the evangelists. They only say: "there they crucified him." They express no astonishment, or compassion, or feeling; they indulge in no reflection on the event; nothing declamatory, nothing homiletic. They do not describe the form of the cross—as some commentators essay to do—although several different forms were used, nor do they speak of the nails by which he was fastened, nor explain how it was done, or by whom. All they say is, "there they crucified him." It is only from the history of the resurrection that we learn that nails were driven through his hands and his feet. Who, without the guidance of the Holy Spirit, could thus briefly speak of the cruel death of a much loved friend! When the evangelists wrote these brief narratives

The sufferings of our Saviour in such company would naturally incline the popular mind to believe that he also was a malefactor. But had they understood their own prophets, which were read in their hearing every Sabbath day (Acts xiii. 27), they would have perceived that such companionship in suffering, so far from casting a doubt upon his innocence, proved his Divine mission: for it was written of the Messiah whom they expected, according to their own prophets (Luke xxiv. 25-27), that thus should he suffer. For Mark adds, citing Is. liii. 12:—

Mark xv. 28. "And the Scripture was fulfilled which saith, and he was numbered with the transgressors," that is, he was treated as though he were himself a transgressor. It is impossible to understand these words of Isaiah of any other than the Messiah. Before the coming of Christ, the Jews did apply this prophecy to the Messiah, and the Chaldee paraphrase (see Walton's Polyglot) expressly names him as the person intended. It is true the author of that paraphrase takes the unwarrantable liberty of changing the predictions of ignominy and sufferings into victories and triumphs, answerable to the hopes of the nation, and worthy, as he supposes, of the dignity of Messiah. But the text of the prophet, which remains uncorrupted, is irreconcilable with the paraphrase, while the paraphrast admits that the Messiah is the person really intended by the prophet.

Had our Lord therefore suffered in company with *just* men, this prediction would not have been accomplished. In the strict sense, indeed, it was impossible that he should have been numbered in this world with any who were not transgressors; for all have sinned and come short of the glory of God (Rom. iii. 23). But it is not in this sense the prophet is to be understood. He means flagrant offenders against the laws of men, as well as the laws of God. There is also a further intimation, which must be noticed. It is probable the Jews expected that God would make some distinction between him and the notorious offenders with whom he was joined, if he were really the promised Messiah.

This will appear as we proceed. It is sufficient to say at present, that the absence of divine interposition, to save him from the pains and death of the cross, completed the parallel intended by the prophet in these words. "He was

numbered with the transgressors," that is, until he had finished the work of redemption.

We observe, however, the words of the prophet are indefinite. He does not say with how many transgressors, nor define the place among them he should occupy. But the providence of God so arranged these particulars, as to give even to his sufferings and shame, the distinction and dignity which belonged to him as Messiah. His cross was converted into a tribunal or place of regal power, and planted between those of the two criminals, at his right and left, who, represented the two great classes into which he will, at the great day, divide all others (Matt. xxv. 33); and from this place of suffering he actually dispensed pardon to one of the malefactors, while he left the other to die in his crimes.

Luke xxiii. 34. "Then said Jesus, Father forgive them, for they know not what they do."

It is supposed by some, that our Lord, in these words, prayed only for the soldiers who were nailing him to the cross, and that the prayer was in fact uttered while they were performing that act. Others suppose our Lord intended to include all who were in any way instrumental in procuring his sufferings, and this appears to be the true sense of the petition. That the sins of the different actors were unequal, there can be no doubt. The Roman soldiers, it is probable, were much less enlightened than their governor, and he had much less knowledge of divine things than the most unlettered Jew. Then again, among the Jews there were different degrees of knowledge. Still, none of them were aware of the sin they were committing; because they did not understand their own Scriptures, but to a large extent had lost their true meaning by false expositions. The apostle Peter alludes to their ignorance in extenuation of their guilt (Acts iii. 17), while he charges their act upon them as a crime, notwithstanding it was done by the determinate counsel and foreknowledge of God (Acts ii. 23). The apostle Paul also declares (1 Cor. ii. 8), in the plainest terms, that none of the princes (or great ones) of this world knew the mystery of the Lord's person, and this ignorance was necessary, in order to the fulfilment of the divine purposes; for had they known really and truly that

he was God, manifest in the flesh, the Lord of glory, they would not have crucified him. And upon this ground partly we suppose our Lord declared, that sins against the Son of man (that is, all sins committed against his person, while he tabernacled in the flesh) were pardonable, while those committed against the Holy Ghost could not be pardoned. (Matt. iii. 28, 29, 30; Matt. xii. 31, 32; Luke xii. 10). Without entering into a full discussion of the reasons for this difference, it will be sufficient for the present to say, that it depended in part upon the difference between the nature and objects of the dispensation of our Lord's personal ministry, and the dispensation of the Holy Spirit. The Son of man came to suffer and to lay down his life as a ransom for many. The efficacy of his atonement extended even to the greatest of sins against his person; that, even, of taking the life, which he came to lay down. But the sin against the Holy Ghost has respect to a new dispensation, nor can it (as the sin against the Saviour's person) result in any such consequence. It issues in no shedding of blood, whereby to remove its guilt. On the contrary, such a sinner can only place before himself the fearful expectation of a coming judgment and fiery indignation which will destroy, not save him.

In this prayer, we have a means of judging of the greatness of the Saviour's mercy. Though the priests and rulers were actuated by hatred and envy, yet he imputes their crime rather to their ignorance than to these causes. His prayer is general, and for all without distinction. He pardons them, and asks pardon for them, at the very time they were adding derision and blasphemy to his sufferings. Had he not been truly the Son of God, and the disposer of his own gifts, justice would have regulated and given limits to his petitions. But as sovereign, he was free, and as the Son of God, he had the power over all that he asked of his Father; and from his cross he put up his unqualified petition: "Father forgive them, for they know not what they do."

How forcibly does this example of the Lord Jesus impress the exhortations of Paul in Rom. xii. 9-21.

John xix. 19.	}	"And Pilate wrote a title" (<i>probably at the time of his finally passing sentence</i>),
Mark xv. 26.		"The superscription of his accusation,"
Matt. xxvii. 37.		"And they set it up over his head"
		(on the cross, John xix. 19).
Luke xxiii. 38.	}	"in letters of Greek and Latin and Hebrew.
John xix. 19.		"And the writing was,"
Matt. xxvii. 37.		"This is Jesus"
John xix. 19.		"Of Nazareth, the king of the Jews."

It was a custom of the Romans to denote either by a writing or by the voice of a herald or some minister of justice, the cause for which the condemned person suffered. When a writing was used, it was suspended from the instrument of his punishment, or from some other object near. A similar custom prevails, it is said, at present in Turkey. The Romans called it the *Titulus*, Sueton. in Calig. cap. 32, in Domit. cap. 10. John calls it by the same name, xix. 19; Luke xxiii. 38, uses the word *Epigraph*. We find an example of this custom in the account we have received of the martyrdom of Polycarp, a disciple of the apostle John.

If we compare these epigraphs or superscriptions as they are given us by the four evangelists, they all differ slightly. According to Matthew it was as follows: "This is Jesus, *the king of the Jews*." According to Mark it was simply, "The king of the Jews." According to Luke, "This is *the king of the Jews*." Finally, John reads it, "Jesus of Nazareth, *the king of the Jews*." This discrepancy has been urged as an objection against the inspiration of the evangelists, but without any just ground. Observe—that according to all the evangelists the superscription ended with the words, "The king of the Jews." Matthew prefixes to these words, "This is Jesus;" Luke the words, "This is," and John the words, "*Jesus of Nazareth*." The variation does not at all affect the substance of the writing. But we may account for it in this way: Pilate wrote it in three different languages, and it is not improbable that he slightly varied it in each language. Let the objector prove that he did not. Thus in the Greek, he may have written, "This is the king of the Jews," while in Latin he may have inserted the name

Jesus, "This is Jesus, the king of the Jews." Still differently he may have worded the inscription in Hebrew, "Jesus, the Nazarene (for that is the word actually used by John), the king of the Jews." Indeed it is far more probable that such slight variations existed in the original compositions of Pilate, than that he (Pilate) should have translated the sentence first written, word by word, with exact literality into the other two languages. Assuming that such was the fact, each evangelist gives the inscription in that one of the forms which he preferred, translating it (if he selected the Latin or the Hebrew) into the Greek language with substantial accuracy. Nor was it necessary that the evangelists should preserve the several forms unmixed. They wrote in a language different from those in which two of the superscriptions were composed, and in so far as the cause or accusation set forth in these various titles was concerned, they performed the office of translators, and as such, it was their object to give the sense rather than the form of the original words.

John xix. 20-22. "This title then read many of the Jews (for the place where Jesus was crucified was nigh unto the city, and it was written in Hebrew and Greek and Latin). Then said the Chief Priests of the Jews to Pilate: Write not 'The king of the Jews,' but that he said, 'I am the king of the Jews.'"

We learn from this passage what the Chief Priests considered the substance of the superscription in every one of the forms in which it was composed. It was the official title ascribed by Pilate to Jesus.

But why should Pilate write the superscription in three languages? The Jews would have preferred that none should be written rather than such a one as this, or if this must be adopted, they would have preferred it in the language least understood. No doubt Divine Providence designed this arrangement for the more extensive promulgation of the truth it contained. As to Pilate's motive, we may reasonably conjecture that he caused it to be written in Latin because it was the language of the Roman empire and most proper to be used in all official public acts. It was thought essential to the dignity of a Roman magistrate, in the times of the republic, to speak only in Latin on public occasions (Val. Max. b. 2, c. 2, § 2). Tiberius the

emperor, was a great *stickler* for this point of Roman dignity (Suet. in Tib. c. 71). The inscription was probably first written in Latin. A similar one was also written in Hebrew, probably because it was the language of the country, and in Greek probably because many Hellenist Jews, from different countries, were present at that feast, and understood no other language but the Greek, which indeed was very common in Palestine.

The inscription was probably written in large letters so that it was legible at a distance. It was put in a conspicuous place where all persons passing by could not fail to see it, and the only reason it announced for the mournful spectacle, was the fact that he was "the king of the Jews." To the mind of a Jew at that time, this title was equivalent to Messiah or Christ; the great king promised by the prophets and expected by the nation from the time of Abraham. The Magi or wise men from the East, Herod, the chief priests, and the scribes, so understood this title (Matt. ii. 1-6).

By this superscription, therefore, Pilate virtually declared him to be the Messiah—as truly as the evangelist Matthew did when he described him as the Christ the Son of David, the Son of Abraham (Matt. i. 1). Thus understood, we can imagine how offensive this designation must have been to the Priests who had so perseveringly demanded the crucifixion of the Lord Jesus. It was the testimony of the judge and governor against them, as the murderers of their own Messiah; of that king who was the expectation and the glory of the nation. They felt the force of the epigraph, as their appeal to Pilate showed. Some persons perceive in it a sneer at the hope of the nation, and an insinuation that such would be the end of all who should assume that character in opposition to the Roman power; but we take a different view, as will be seen from the passage next noticed.

John xix. 22. "Pilate answered, what I have written I have written."

We learn from this passage that Pilate regarded the superscription as his own act, and whatever might have been his motive in preparing it, he declared by this title a momentous truth, as did Caiaphas when he prophesied the death

of the Lord Jesus (John xi. 49-51). But let us pause a moment on this circumstance; had some passer-by merely remarked that the superscription was not correct, and that it ought to have been so written as to charge the sufferer with usurping the royal office—or had the chief priests done no more than complain of it among themselves, or before the people, there would have been some ground to suppose that Pilate had adopted this form of words inadvertently and that he would have instantly ordered it to be altered had his attention been called to it. The providence of God, however, took care to remove all grounds for such suppositions. The priests were made to feel the full force of the inscription, and to foresee the consequences to them and their nation of this acknowledgment of the Lord Jesus, by public authority, as the king of the Jews. They therefore assemble and proceed formally in a body to Pilate, from whom thus far, they had extorted everything they desired, and represent to him the error of the superscription and how easy it was to make it exactly correct. Write not “The king,” but write “*He said I am the king,*” &c. Such a change they would naturally say was necessary as well for his honor as their own, since a real legitimate title to royalty could not have made him a criminal, but only the usurpation of royalty. “Say not therefore that he is the king; but that he claimed to be the king of the Jews. You have as great an interest to make this change as we have.”

Judging from the compliant disposition of Pilate thus far, we should not have anticipated inflexible firmness, in a matter seemingly so slight, so reasonable, and so well calculated to cover up his own iniquity. What Pilate’s motive was for peremptorily refusing to alter a letter of the superscription, it would be useless to inquire. It may have been his natural obstinacy, perverseness of temper, or he may have regarded the request of the priests an impertinent interference in his concerns, or he may have been unconscious of any motive. However this may be, we see clearly an overruling Providence both in dictating the words of the title and in preventing the slightest change of it. Pilate wrote this, not of himself, but being the governor of Judea, there was a necessity that by a public authentic

be changed.

John xix. 23. ‘
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Son of man hath not v
Here we behold him
crowned with thorns—
by his executioners—

through his poverty, might be made rich." He laid aside his robes of glory, and allowed himself to be deprived of the habiliments of his human person, that he might array his redeemed in fine linen clean and white, Rev. xix. 8, and exalt them to a partnership with him in his throne, Rev. iii. 21.

John xix. 23, 24. "Now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it whose it shall be."

Luke xxiii. 24. "And they cast lots.

John xix. 24. "That the Scripture might be fulfilled."

Matt. xxvii. 35. "Which was spoken by the prophet."

John xix. 24. "Which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did."

It is wonderful with what minuteness the sufferings of our Lord were foretold. We have noticed the custom which assigned the clothing of a person condemned to a capital punishment, as a perquisite to the executioners. The custom was observed in this instance, except in respect to one garment. That garment, according to the custom, would have been rent into four parts, and each of the soldiers would have had a part. The rending, however, would, as the soldiers thought, have spoiled it, and they chose to commit the disposal of it to the chance of the lot. The reason why this deviation from the custom was made is not foretold (Ps. xxii. 18), but simply the fact. The evangelist informs us how the fulfilment was brought about. But observe with what coolness and indifference these soldiers discuss a matter concerning their interest. They talk upon it among themselves, while examining its texture, perhaps admiring its workmanship, regardless of the suffering of him to whom it belonged—and profoundly ignorant of the great mystery, in which they were acting so important a part.

Some commentators regard this garment as typical of the unity of the church, and perhaps we should not err in so considering it. For the church is indeed one; having one glorious Lord, one faith, one baptism, one hope, and it will ultimately appear as one great body showing forth the glory and the praises of its Head. But if we thus interpret, we

must understand by the church, not the visible body of professing Christians in this world of sin, but that perfected body which our blessed Lord will, at his coming, gather to himself, resembling almost in nothing that mixed body which is aptly represented in the parable of the tares of the field. We need not say that this visible church is rent with strifes and divisions, by those who have scarcely the form of godliness, or at least exhibit nothing of the power of godliness by holy living.

Matt. xxvii. 36. "And sitting down they watched him there."

It was the usage of the Romans, and is still the usage of most nations, that ministers of justice should remain at the place of the execution of criminals, until the sentence is carried into complete effect.

In respect to the Saviour, who was treated as though he were such, it was necessary that there should be actual ocular witnesses of his death; because if that were not certain, his resurrection from the dead would have been an uncertain thing. Both Jews and Gentiles were present on this occasion. The Roman centurion, with his entire company, or at least a considerable detachment of it, were present also to restrain the priests and people from acts of violence, which in their nature would tend to accelerate the Saviour's death before the time he should declare all things finished, and voluntarily surrender his spirit into the hands of the Father.

Mark xv. 25. "And it was the third hour, and they crucified him."

The Jews, as well as the Romans, divided the natural day and night into four watches each. They also used the division of time into hours; but it is observable that no mention is made in the New Testament of the second, fourth, fifth, or eighth hour, and very rarely of any, but the hours at which their watches commenced (Matt. xx. 6), in which the other hours were included. The Romans commenced their computation of time by hours at midnight. Hence the sixth Roman hour corresponded to six o'clock in the morning, but as they reckoned by the watch hours, the sixth hour was deemed to continue till nine o'clock, A.M. The Jews, on the other hand, began their computation at

six o'clock A.M., and consequently the *third* hour spoken of in Mark xv. 25 commenced at nine o'clock, which, as just explained, was the expiration of the sixth, and the commencement of the ninth Roman hour. In this way we reconcile the seeming discrepancy between John xix. 14 and Mark xv. 25.

Luke xxiii. 35. "And the people stood beholding: and the rulers also with them derided him, saying, He saved others, let him save himself if he be the Christ, the chosen of God."

It is truly astonishing that the people could behold such a spectacle without the most solemn and even painful emotions. Yet the bitter hatred of the rulers to Jesus, and their influence with the people, was so great, that neither seemed to take any notice of the malefactors. They showed no spite or hatred to them; they uttered no revilings against them, though justly condemned, but only against the Lord. They could not deny that he had exhibited superhuman powers. He had saved others by relieving them of incurable diseases—had raised several persons from the dead,—well known facts which ought to have convinced them of his Divine power and mission, and yet they make this the ground of taunt and reviling. "Let him save himself if he be the Christ, the chosen of God." This shows how profoundly ignorant they were of the mystery of redemption. They demanded, as a proof of his Messiahship, the miraculous exertion of his power to deliver himself from their hands, not knowing that such a proof was inconsistent with the very object of his mission. Matt. xxvi. 53, 54, Luke xxiv. 26.

Besides, the very proof they demanded would not have been more conclusive than the raising of Lazarus from the dead. For the power to restore life to the dead cannot be less than Divine, and adequate to accomplish anything which its possessor might choose to do.

Observe, also, the rashness, if not the impiety of such a demand. For if he was the Christ, the chosen of God, as their words implied he might be, it was impious for them to prescribe to him the proofs he should give of his character. Nay, more, the proofs of his Messiahship were divinely appointed, and sufficiently made known to them in their own

Scriptures. It is evident, too, from this passage, that although their views of the character of the true Messiah fell far short of the reality, yet they regarded him as a great Being, and the special object of the Divine favor—as God's elect or chosen one.

Luke xxiii. 36, 37. "And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the king of the Jews, save thyself."

It is supposed by some commentators that the vinegar had been brought to that place for the refreshment of the soldiers, who were appointed to watch the cross. The offer of some of it to the suffering Saviour, we are told, was made in mockery. They accompanied the act with words of derision. What idea these soldiers (if they were Romans or Gentiles) entertained of the king of the Jews, we have no means of knowing. What they said may be thus expressed, "If thou be the king of the Jews, so vaunted for mighty powers, now is the time to exert them in saving thyself. It will soon be too late."

Matt. xxvii. 39-43, Mark xv. 29, 32. "And they that passed by reviled him, and railed on him, wagging their heads and saying, Ah! thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise the chief priests, mocking him, with the scribes and elders, said among themselves, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said I am the Son of God. Let Christ the king of Israel descend now from the cross, that we may see and believe."

In Psalm xxi. 7, 8, we find several predictions which were fulfilled by this cruel conduct. The wagging of the head was a sign of contempt and derision, Job xvi. 4, Ps. cix. 25, Isaiah xxxvii. 22. The stress of all these revilings was laid on our Lord's seeming inability to deliver himself from their hands, and the absence of any divine interposition in his behalf. His claim to be the Son of God—of power to build the temple in three days, John ii. 19, 20, though they perverted his words, and entirely misunder-

stood their application, seemed to be confuted by his apparently helpless condition at that time. The proofs he had given in support of his claims all went for nothing. In bitter irony they call him "Christ the king of Israel," coupling with this title their demand for further evidence. "Let Christ the king of Israel descend now from the cross, that we may see and believe." There he was, nailed by the hands and by the feet, and suspended between heaven and earth—a condition, as they thought, to which the Son of God, the king of Israel, the promised Messiah, could not be brought, and the proof they demanded was, that he should deliver himself from the spikes by which his flesh was bored, and descend to the earth. This they seemed to regard as a fair challenge. Upon his doing these things they said they would believe. But that was not a kind of proof they had the right to demand; nor one which it was our Lord's purpose to give. Even if he had given it, though it might have convinced their minds, it would have left their hearts unchanged. What they needed was not evidence but a new nature. We can easily conceive that had our Lord been transfigured before them on the cross, as he had been in the presence of Peter, James, and John, and if Moses and Elias had appeared to him in their glorious forms, the effect would have been overwhelming. These merciless revilers would have trembled at the sight and become as dead men. Just such was the effect produced on the soldiers who watched the sepulchre on the morning of the resurrection, by the descent of the angel and his glorious appearance. But this produced no permanent influence on their minds, nor on the minds of the priests to whom the soldiers related the miracle. Though perfectly convinced of the fact of the resurrection, they bribed the soldiers to tell a lie, and the soldiers, instead of being convinced of the Divine nature of Christ, and the tremendous sin of falsehood in such a matter, took the money and did as they were taught by the priests. Yet in so doing they exposed themselves to the severest punishment. (For information on this subject, see the Digests of Justinian, Title *de re militari*, lib. 49, tit. 16.) The resurrection was indeed a greater miracle than a descent from the cross would have been, which the chief priests and the scribes de-

manded, and yet that miracle, as we have just seen, had no effect to change their hearts.

But evidence of this kind would have been inconsistent with the Divine plan; and our Lord, during his public ministry, told them so: for when the Pharisees and Sadducees demanded a sign from heaven—that is, some higher display of power than any he had publicly exhibited—he told them plainly that no other kind of evidence than that which his daily works furnished would be given, except the evidence of his resurrection from the dead, for that was the meaning of his allusion to Jonas the prophet—that is to say: evidence which would not be given until the trial of the nation was over, and they had rejected him and put him to death, and had thus sealed their national doom and destruction.

We may add, that this same mysterious Being, who then hung before them (as they thought, helpless, and abandoned of God), had appeared to their fathers upon Mount Sinai, in fire, with thunders and lightnings, causing the mountain itself to quake (Exod. xix. 14-19; Heb. vii. 18-24). Yet this exhibition of the Divine majesty and

if thou be the Christ, save thyself and us—and reviled him.”

John omits this circumstance altogether. Matthew says generally, “the thieves also that were crucified with him cast the same in his teeth,” and Mark also includes both, “And they that were crucified with him reviled him.” Only Luke records the fact with precision, which he does, as we suppose, chiefly with the view to introduce another deeply interesting incident, which the other evangelists also omit. There is really no discrepancy between the evangelists. Each, it is apparent, omits something, which his purpose did not require him to record. John, we have seen, does not notice this circumstance at all. Matthew and Mark omit the reproof which one malefactor gave to the other; also his prayer to the Saviour, and the Saviour’s answer to him which Luke records thus:—

Luke xxiii. 40, 41. “But the other answering rebuked him saying: Dost not thou fear God, seeing thou art in the same condemnation: and we indeed justly, for we receive the due reward of our deeds; but this man has done nothing (*ἀτεμει*) amiss.”

We are at liberty to suppose that even Luke (though more particular than the others upon this point) does not record all the words which passed between the three sufferers at this time. His chief purpose was to record for the instruction of the church, the repentance, faith, and prayer of one of the malefactors, which certainly did not occur without design.

It was a wonderful exhibition of the power and grace of Christ in his greatest humiliation. We have no reason to believe that this malefactor was a believer in Jesus before he was brought to the cross, but rather the contrary. Our Lord protected all his disciples from the perils by which they were surrounded (John xviii. 8, 9), while he was with them. Had this malefactor been a believer before, we may safely conclude that the Lord would have protected him, as he did his other disciples. Nor are we obliged to believe that his conversion took place while he was in, or while he was on the way to Calvary, or at the instant he was elevated on the cross. On the contrary (as Matthew and Mark inform us, though Luke omits this circumstance),

he joined (that is, at first) with the other malefactor in his revilings, but our gracious Lord, to magnify his grace and to show his great power and authority as the judge of men, even on his cross, suddenly, by his divine energy, touched his heart and changed it—gave him true faith and a clear discernment of his own divine nature—stopped his revilings and put into his mouth words of reproof, confession, faith, love, confidence, hope, prayer. Why, we may ask, should not such an event occur at such a time and under such circumstances? And why should such an event occur but to show the power and grace of Christ? And why, if such were the divine purpose, should it not occur under circumstances which tend most to magnify these attributes of our blessed Lord? And how could this be more strikingly and impressively done than by thus changing words of reviling and taunt into words of repentance and faith and love?*

This view of the passage proceeds upon the assumption that each evangelist omits something which the other supplies—an assumption which cannot be denied as to three of the evangelists, and which we think, from the consideration mentioned, is true of Luke also.

Let us now consider for a moment the fact itself—the language of the penitent malefactor, and our Lord's gracious promise to him.

It is probable both the malefactors were Jews, and both condemned for a robbery which they had committed together. For they were cognizant of each other's crime. The word used by Matthew to denote it, is translated robber in John x. 1. Some suppose that the penitent malefactor had formerly been a disciple, but had forsaken the Lord, as we are told many did in John vi. 66. But of this

* Chancellor D'Aguessau (see his Works, vol. xii. p. 383) makes the following reflection upon the passage: "To convert a robber on the cross and promise him paradise, was something greater than to deliver himself from the Jews. To purify in a moment a man covered with crimes, is (*chef-d'œuvre*) the most excellent work of the Almighty power of God, and a complete proof of the divinity of Jesus Christ. This was the first decree which the Son of God pronounced from the tribunal of his cross. That wicked man asked only to be remembered, and Jesus Christ promised him a share in the heavenly happiness he himself was about to enjoy. What mercy! What munificence! A precious motive of the confidence we ought to have in this Divine Saviour!"

there is no evidence. It is plain, from the language of the impenitent malefactor, that he had no faith in the power of Jesus to save either himself or them:—in other words, he did not believe that Jesus was the Christ. Yet he appears to have entertained the same opinion of the extraordinary powers of the true Christ, or the expected king of the Jews, as the deriding priests and rulers did; for he repeats their words. It is evident also from the words of the other malefactor, that they both believed in one God. Notice his appeal which is emphatic, “Dost *thou* not fear God?” as if he had said, “Art not thou afraid to join in the revilings of these wicked men—thou, who art justly hung up between heaven and earth for thy crimes?” The allusion perhaps is to the difference between his condition and that of the other revilers. This, if nothing else, should prevent him from following their bad example, “Let them revile, if they will, while death seems far off, but not thou, who hast but a short time to live.”

We should observe also the testimony this penitent malefactor bore to our Lord's innocence. “But this (person) hath done nothing amiss”—rather, *out of place*, which excludes the idea of every, even the least impropriety of conduct. Whether he knew the Lord Jesus before, we are not informed. Being a condemned criminal, he was probably confined in prison during the transaction before Pilate. Perhaps he had heard of his fame, his course of life. But this is not recorded. The true explanation appears to be, that having been taught by the Holy Spirit the mystery of our Lord's person, he was prompted to utter these words as well as the prayer by divine influence. That he was a true believer, and taught of God, cannot be questioned. That his conversion took place suddenly, while on the cross as has been suggested (after having joined in words of reproach), is also highly probable. His testimony, therefore, was that of a renewed man, who just before had been taught of God to regard the Lord Jesus at whose side he hung, in his true character, and thus taught, he could no more revile him, or call him accursed, than any other man speaking by the Spirit of God: nor could he call him Lord (as he immediately afterwards did), but by the Holy Ghost, 1 Cor. xii. 8.

Thus explained, the testimony of this man (considering the time, place, and circumstances, under which it was given), is very striking. It comes in, by way of supplement to the testimony of Pilate, and seems providentially appointed as an attestation of another nature, namely, that of a renewed man speaking from the cross under the influence of the Holy Spirit. In this respect, it is a testimony of a much higher order than that of Pilate.

Luke xxiii. 42, 43. "And he said unto Jesus, Lord remember me when thou comest into (literally *in*) thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."

This prayer or petition evinces extraordinary faith. It was offered to an apparently helpless and dying man, and that, too, in opposition to the jeers and scoffs of the priests, rulers, and people. It evinces, also, a knowledge and belief in the future coming and kingdom of that very man whom he thus acknowledged as the Christ. He evidently did not expect that he would immediately appear in his kingdom. As for himself, he expected soon to die, but he believed in the power of Jesus to preserve his disembodied soul and spirit until he should come again. The severe sufferings of Jesus, and his apparent helplessness, were no stumbling-block to his faith, which was much more in accordance with the Scriptures than that of the learned Jews, who expected that the Messiah would establish his kingdom in power and glory at his first coming. No doubt he had heard the revilings of the priests and rulers, and the multitudes calling upon him to prove his Messiahship by a miraculous descent from the cross; but this malefactor knew that no such proof would be given. He knew that Jesus, as well as himself, would die upon the cross; but notwithstanding, he believed also that he would come again, and that, too, in the kingdom he claimed, and with a glory and power which would place his office and character beyond all denial or doubt. His language implies a belief in the doctrine of the resurrection not only of Jesus, but of himself, which shows that he had been more fully instructed while hanging on his cross, in the mystery of redemption, than either Peter or John (John xx. 9) or the other disciples (Luke xxiv. 21) were at that time. Indeed, the more we consider

this short petition, the more expansive and far-reaching its meaning appears. Evidently he regarded Jesus as an all-sufficient Saviour, though in the very jaws of death, and as having power to save and bless whom he chose. He regarded him also as a king, having a real kingdom; and although now about to die, yet to rise from the dead and come again in his kingdom. He regarded even death as in the power of Jesus, and that though dying he would still live—that his death was but his way of departing from the earth for a time, and only preparatory to his return. Such thoughts and knowledge he could have derived only from the teachings of the Holy Spirit. Our Lord's answer to this petition, though brief and indirect, was full of consolation. But observe, our Lord does not answer him in the words of the petition, saying, "I will remember thee when I come in my kingdom," but he assures him of his present care and protection, "To-day shalt thou be with me in Paradise." Malefactor though he was, and justly suffering for his crimes, according to his own confession, yet the Saviour assures him that he (meaning his spiritual nature) should that very day pass with him into a state of happiness, there to remain until the wished for time of his Lord's coming in his kingdom. We may infer from this expression the consciousness of the soul in its state of separation from the body. It is in the soul, in fact, the personality of the individual essentially resides. "This day shalt thou"—not thy body, but thy soul, depart (from this world) with me into Paradise. There is an intimation too, as it strikes us, that some further knowledge or assurance should be imparted to him after passing into that state. The soul of this believer, at its exit from the body, was made perfect in holiness. It passed with full consciousness into the glory of Paradise, with full confidence in the power, the goodness, and the faithfulness of his Saviour to grant him all he wished.

There has been much learned discussion upon the word "Paradise." From its use in other places of the New Testament, it obviously denotes a place of blessedness (Rev. ii. 7; 2 Cor. xii. 4), where the souls of believers look forward, with earnest expectation, to the coming and kingdom of our Lord Jesus Christ. This is the great, the blessed hope (Tit. ii. 13, Rev. vi. 9, 10). That it is a place for souls

—and not for bodies—is evident from the fact that the body of this malefactor, as well as the Saviour's, remained during that day on earth. Perhaps, also, we may infer (from 2 Cor. xii. 4, and Rev. ii. 7) that to the same place believers may be gathered when raised and clothed upon with their spiritual bodies. These, however, are matters into which we should not too curiously inquire. The substance of the Saviour's gracious promise is easily understood. It contained, virtually, an assent to the petition of the penitent malefactor, and an assurance of happiness until his petition should be literally and punctually granted.

John xix. 25. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

By the next verse we learn that John also was standing by, for he always describes himself as the disciple whom Jesus loved. But besides John and these four women, all his acquaintance, and the women that followed him from Galilee (as we learn from Luke xxiii. 49), stood afar off, beholding the things that were done.

John xix. 26. "When Jesus therefore saw his mother and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother; and from that hour that disciple took her unto his own home."

We are unable to enter into the sublimity of this scene. While, as our great high priest, he was offering his body as a sacrifice on the cross, our Lord was not unmindful of the fleeting relations of this life, and amid his sufferings takes care to provide for the comfort of his mother who now felt the sorrows predicted more than thirty years before by Simeon, Luke ii. 33. This act of the Saviour towards Mary, may be regarded as performed in the two-fold character of her son and her Lord. In the latter character it was not necessary for him, in order to secure her comfort, thus to commend her to any human care. His will, unexpressed by words, might have accomplished all he designed. He was able to inspire by his own Spirit the consolation his words were intended to convey. But regarded in his human relations to her, our Lord exhibits in a very touching manner the natural affections of his human nature, and his language justifies the belief that such affections will exist in the future state. Our Lord here constitutes by the highest authority in the universe—by the authority of the God of Nature—the relationship of mother and son, between Mary and the beloved disciple. Can we suppose that his view was bounded by the short space of human life, which in her case was already much more than half spent? Can we believe that this transaction will ever be forgotten by either, or that the tie thus constituted will ever cease to be recognised? Our Lord's own human relations to her were about to be for ever changed. Hitherto, as a man, he had borne to her the affection and reverence of a son: henceforth he was to sustain to her the relation of ruler and Lord, and he substitutes a son to her in his place. It was one of the acts necessary to accomplish all the things which had been appointed for him to do (v. 28). It strikes us as singular that John should almost always describe himself as the disciple whom Jesus loved; may not this designation have respect to this last act of the Saviour of putting John into his own place, so to speak, as a son? Certainly

it was a striking token of affection, and a distinction conferred on no other of the disciples. It was owing to the grace of Christ, and not to any natural quality, that John on this occasion surpassed the other apostles in courage. He was too timid to enter the sepulchre alone (John xx. 5), yet it was necessary that he should be standing by the cross at that moment, in order that this new relation should be thus publicly constituted.

But is there not in this transaction a deeper meaning? Was not this thing done with a view to sunder (if we may so speak) his own human relations to her whom he had chosen to be the mother of his human nature? As if he had said, "Woman, henceforth behold thy son in him who stands at thy side. The work for which I came forth from the Father, and came into the world, and took from thee the nature and form of a man, is now accomplished; I am now about to return to my Father and take again the glory I had with him before the world was. The reasons therefore for which I became thy son have ceased. Henceforth regard me not as such, but only as thy Lord. Yet will I not leave thee childless; behold thy son! He shall sustain and fulfil to thee all the duties of that relation. My power and my grace shall enable him to fulfil all those duties which, as thy Lord and the Lord of all, I can no longer fulfil in the subject character of thy son."

This act of the Saviour, according to this view of it, is not to be regarded as the expression of mere affection, but as an official act—a kind of correlate or counterpart to that act of sovereignty, by which Mary was at first chosen out of all the families of David, to sustain to him this most intimate of the human relations, Luke i. 28–31. As the one was a sovereign act of Divine power and grace by which he filiated to her the human person he intended to assume, so the other was an act of exfiliation, so to speak, or a sundering of that tie after the object of it was accomplished. At the same time, we may regard the substitution of John in his place in the character of a son, as prompted by that filial affection he had ever shown her, and as having respect chiefly to the wider, holier, and more enduring relations of the world of redemption under himself as the second Adam,

the Lord from heaven (see Matt. xii. 46-50, and vol. vii. of this Journal, pages 383-4). Thus interpreted, this transaction is irreconcilable with the worship which has since been rendered to Mary as the mother of God.

Mark xv. 33.

Luke xxiii. 44.

Matt. xxvii. 45.

} "And when the sixth hour was come there was a darkness over all the earth until the ninth hour."

} "And the sun was darkened."

The hour here mentioned was the sixth Jewish hour, or 12 o'clock at noon, according to our mode of reckoning. The ninth Jewish hour would be three o'clock P. M. The darkness here mentioned could not have been occasioned by an eclipse of the sun, because that can happen only at the new moon. The feast of the Passover was always celebrated at the full moon. This reason is quite conclusive. But there is another: an eclipse of the sun can never continue longer than two hours nor be total longer than seven minutes and fifty-eight seconds. Some authors suppose the darkness was local (not extending even over the whole land of Palestine), and that it was produced by natural causes. Darkness, it is said, often, if not always, precedes an earthquake. It did at Naples in the year 79, when Vesuvius became a volcano (see Pliny's Letters, 20, book vi.). If we receive this explanation we may yet recognise a direct intervention of the Divine power in producing the earthquake and its attending phenomena at that time. We prefer, however, the more usual explanation, which regards the darkness as extending much beyond the neighborhood of Jerusalem, and as being itself the direct product of Divine power; see Acts xvi. 25, 26; and thus considered, the event would not be more a miracle if it extended over the whole earth than if we suppose it was confined to the land of Israel. As a miracle it is to be classed with the quaking of the earth, the rending of the rocks, the opening of the graves, the rending of the veil of the temple. If we consider the sublimity of the time, and the stupendous mystery of the Son of God dying in a human body, the sympathy of physical nature with its own author would seem scarcely a miracle. Our Lord declared of himself that he was the light of the world (John viii. 12; xii. 46); and although the language is no doubt to be understood in a figurative or moral sense, yet it

is true in the literal sense. For it was he who said, "Let there be light and there was light." Of him it was also said, "he spake and it was done. He commanded and it stood fast" (Ps. xxxiii. 9; civ. 2). The object of this miracle, as also of the others which followed, was to attest beyond a doubt the Divine mission of the Lord Jesus. During his public ministry he performed publicly all the works which it was predicted the Messiah should perform. The force of these the nation resisted. He was even required to perform works of a different kind. "Show us a sign from heaven," **Matt. xvi. 1.** "Let him save himself if he be the Christ"—"Let him now come down from the cross and we will believe." But while he refused to comply with all such demands, at his departure and after his public ministry and their probation as a nation was ended, he gave them (as he assured them he would) other proofs or signs of his Messiahship; and now he was beginning to show them those other signs—signs from heaven, signs in the earth, signs in the temple, to be followed by the sign of his resurrection emblematically set forth in the person of Jonah the prophet. These were miracles of power which should be considered together, because they all concur to one and the same end, viz. that of showing him to be the Son of God by demonstrations of power (Rom. i. 3) which were convincing even to heathens, **Matt. xxvii. 54.**

It is remarkable, that during this period of darkness our Lord hung in silence on the cross. Before it commenced he had performed the last office of affection to his mother. We may easily suppose, too, that the railings of the priests, elders, rulers, soldiers, and passers-by had ceased. Fear and amazement must have filled all minds. The busy preparations for the festival must have been suspended. Even the unfeeling soldiers who had parted his garments between them, must have been awed into solemnity and silence. If we may derive an inference from the word which the three evangelists employ, the darkness was deep, like that of a night without stars. (See Gen. i. 2, LXX.) Luke says expressly the sun was darkened; and the same power which intercepted, restrained, or diverted its light, could intercept, restrain, or divert the light of the stars. This was the period probably of our Lord's greatest suffering; it was the closing scene.

Still it must be confessed we have no details of what occurred during this portentous period. The evangelists give us merely the facts, and their order. The period of darkness at length terminates,—perhaps miraculously all at once. The light of day instantly takes the place of the darkness. The voice which is then first heard is the voice of Jesus, not feebly uttered, like that of a fainting, dying man, but with a strength which startles all the watchers of the cross, from far and near; for the evangelists Matthew and Mark add:—

Matt. xxvii. 45. } “And at the ninth hour (Matt.
Mark xv. 34, 35. } about the ninth hour, that is, after
the darkness ceased), Jesus cried *with a loud voice*, saying,
Eloi, Eloi, lama sabachthani, which is, being interpreted, My
God, my God, why hast thou forsaken me.” See Ps.
xxii. 1.*

This is a new source of suffering. The desertion of his disciples, and the railing and mockery of the Jews, the agony of the cross drew from him not a groan, not a word. These he bore in silence. But now he is abandoned by the Father. The word “forsake” in this place is emphatical. It conveys the idea of a forsaking in the time of great distress or calamity. If we inquire why he should be thus forsaken, we can only answer that it was an indispensable part of the plan of redemption. The supposition cannot be admitted that any unnecessary suffering—that is, any suffering not absolutely indispensable to preserve the honor of God’s law, was inflicted by the Father on his beloved Son. Yet this was the only suffering that drew from him a word. But how was it possible that the Father should withdraw from him? seeing our Lord himself had said, “I and my

* “The time has certainly been, when it was more difficult to understand and believe those passages of this Psalm (xxii.) which relate to the sufferings of Christ, than those which relate to the conversion of the nations (vs. 25–31); and the fulfilment of the most difficult (incredible) should be a strong confirmation of our belief in the fulfilment of the rest. As certainly as the Son of God cried out upon the cross, “My God, my God, why hast thou forsaken me,” and as certainly as the Roman soldiers parted his garments among them and cast lots for his vesture, so certainly will all the ends of the earth remember, and turn to Jehovah, and all the kindreds of the nations reverently worship in his presence. See Ps. lxxxii. 8; lxvi. 1–4; lxxvii. 1–6; xevi. 7–13; xeviii. 1–9; lxxii. 17–20.”—Purves.

Father are one." It is vain for us to attempt to explain. The matter is too mysterious. It enters into the very nature of the Divine unity and personality. We can receive it only as a fact. But inasmuch as our Lord is called the second man—the second Adam, and was now repairing the ruin brought in by the first Adam, we may perhaps infer that the forsaking had respect in some way to his Adamic character, or the relation he was to sustain in the work of redemption.

Mark xv. 35. } "And some of them that stood by,
Matt. xxvii. 47. } when they heard it, said, Behold he calleth Elias."

It is plain from this that the bystanders misunderstood his words. The expression, as given by Mark, is in the Syriac or Aramaic language, which was understood by the people of the country. How then could they misunderstand him? They were influenced, perhaps, by their fear, that after all, it was possible he might be the Christ, and if so, Elias might yet appear for his deliverance. Whether all the bystanders misunderstood his words, we are not informed. Some interpreters suppose this was an additional mockery, but there is nothing in the narrative to warrant such a conclusion. The fearful darkness which had just passed, and the powerful tones in which these words were uttered, would naturally not only repress all disposition to insult and mockery, but inspire fear.

John xix. 28. "After this, Jesus knowing that all things were accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set near by a vessel full of vinegar."

Thirst was the natural effect of the protracted sufferings of crucifixion, but it was not with a view to have the pain of it allayed, that our Lord now spoke, for upon receiving the vinegar which was now offered him, he surrendered his Spirit. The inspired prophets were the first historians of his sufferings and death, and there was one other prophecy concerning him which must be fulfilled. It is contained in Ps. lxix. 21. The vinegar was probably sour wine, which had been provided for the refreshment of the soldiers. According to the Harmony, this expression was uttered after the darkness was passed, though John mentions it

next after the substitution of himself in the place of Jesus as the son of Mary. Nothing indeed had occurred during the interval but the miraculous darkness, and his exclamation in the words of Ps. xxii. 1. John, who omits these circumstances, nevertheless postpones the utterance of these last words to the conclusion of the crucifixion. This is evident by the connexion.

Matt. xxvii. 48. } "And straightway one of them ran
John xix. 29. } and took a sponge, and filled it with vinegar and put it on a reed and put it to his mouth and gave him to drink."

The person who performed this office, probably was some Jew, who took a deep interest in the scene. The soldiers, it appears, allowed him to saturate a sponge from their own vessel. The sponge was put upon a short reed or stick of hyssop, that being the most convenient way of conveying moisture to his mouth. While this was doing, others who stood by said :—

Matt. xxvii. 49. "Let be. Let us see whether Elias will come and save him."

This surmise of these bystanders was suggested probably by the Saviour's exclamation and complaint, uttered at the close of the darkness, which was only a few moments before, and was misunderstood. The suggestion shows a persistence in the erroneous belief that Elias would yet appear for his deliverance, if he was really the Messiah of Israel.

John xix. 30. "When Jesus, therefore, had received the vinegar, he said, 'It is finished.'"

His meaning was, the work he was to accomplish in his humiliation by suffering was finished. He had gained the victory over the powers of darkness. All things which had been written concerning him by the prophets and in the Psalms had been fulfilled. The time of his exodus from humiliation to glory had come, Luke ix. 31. All in fact had been done, which was necessary to repair the ruins of the fall. As if he had said, "It is finished. Now is the Son of man glorified, and God is glorified in him." The residue was the assigned work of the Holy Spirit, and his work would follow as the reward of the work now finished. As by the sin of Adam, all was lost, so by the work now finished, eternal deliverance from its effects was now made.

sure, Rom. v. 17, viii. 19, 22. These words of the Redeemer were prompted by the perfect apprehension of the sublime object of his incarnation. They involve a fulness of meaning, which eternity only can unfold. Thus regarded, these words marked an event, equal in magnitude to the work of creation, inasmuch as all things were accomplished, which were necessary for the perfecting of the new creation.

Matt. xxvii. 50. } “And when he had cried again with
 Luke xxiii. 46. } a loud voice, he said Father into thy
 John xix. 30. } hands (*παράθεσθαι*) I commend my
 spirit,” or more exactly—into thy hands will I place my
 spirit as a deposit to be kept—“and having thus said, he
 bowed his head, and gave up the ghost,” or more literally
yielded his spirit—(*ἀφῆκε τὸ πνεῦμα*, *emisit spiritum*, Matt.)
expired (*ἐξέπνευσε*, *expiravit*, Luke, Mark), *gave up the spirit*
 (*παρέδωκε τὸ πνεῦμα*, *tradidit spiritum*, John).*

Several things are worthy of notice in this place. He cried out with a loud voice, thus proving that he retained up to that moment in full vigor, his vital powers as a man. In any other case, it would have been a sure ground for believing that the death of the sufferer could not immediately occur. When therefore the instant afterwards, or rather at the same instant, he gave up his spirit, he proved that he did not die as other men, by the necessity or weakness of nature, but voluntarily; thus proving his own declaration, “I have power to lay down my life; no one taketh it from me, but I lay it down of myself” (John x. 18). It was to prove this that the fact under consideration was recorded. Luke adds a circumstance confirmatory of this view. Matthew says merely that he cried with a loud voice, without recording the words he uttered. Luke gives us the very words, “Father, into thy hands I commend my spirit.” We are not to consider

* The word *παράθεσθαι* employed by Luke is used in a law sense to signify the making of a deposit. Metaphorically it may be predicated of other things which one man may deposit in the hands of another. We may predicate it in the figurative sense of honor, life, soul, spirit. The word *ἀποθνήσκειν* is commonly used in the N. T. to signify (morior) to die. Rev. xiv. 13; Heb. vii. 8; 1 Cor. xv. 22, 36; Rom. v. 7; John xii. 24, xi. 50, 51; Luke xx. 36; Matt. xxiii. 24.

this language in the nature of a prayer merely, but as designed chiefly to denote an act done. The word commend does not so aptly express the true sense of the original, as *deposit, transfer, or part*. We suppose that by an act of power, exerted simultaneously with the utterance of these words, the Redeemer actually separated his spirit from his body and placed it as a deposit in his Father's keeping, while his body was deposited in the sepulchre. This act of power being accompanied by words uttered with a great voice, proved that the Redeemer was (if we may so speak) active in dying, and that his *passion*, properly speaking, consisted in those physical and mental sufferings which preceded the act of dissolution, which was not, strictly speaking, suffered, but rather *done* or *performed* by him *voluntarily*, and as truly voluntarily as the act of incarnation. This view is essential to the symmetry and perfection of our Lord's character as God-man, as well as of his priestly work.

Some commentators regard these words as intended to show our Lord's perfect consciousness of his Divine Sonship, notwithstanding his sufferings; and no doubt such was the fact. But it seems the chief intention of these words was to denote the voluntary separation of his spirit from his body, by his own inherent power, which was to be performed by him as God-man in executing the plan of redemption. In other words, as it was a voluntary act on his part to incarnate his Divine and spiritual nature in a human body; so it was also a voluntary act on his part to separate his spiritual nature from the material frame in which he had temporarily lodged it, and deposit it in the keeping of his Father, while his body, during the appointed time, rested in the sepulchre. (See 1 Pet. iii. 18, 19.)

We have now reached the end of the scene of the crucifixion. The event occurred at the ninth Jewish hour or three o'clock in the afternoon—the time when the evening sacrifice was to be offered—the very time when the paschal lamb ought to have been slain. Up to this time our Lord retained his spirit, though it was in his power to have dismissed it the instant of the elevation of the cross. This retention of life was necessary that he might fulfil the type. The darkness, it is probable, had ceased only a few moments before. The return of light was necessary to exhibit clearly this last

action of the Lord on the cross. If the darkness was such as we have supposed (or even considerable, as no doubt it was) it is not likely that the person who brought the vinegar could have performed that service with so much celerity. Besides the return of light was necessary to exhibit those other miracles of power which occurred at the moment of the dissolution. It is evident from the succeeding narrative that the centurion and others were eyewitnesses of some of the occurrences next related.

Matt. xxvii. 51-53.	} “ And behold the veil of the temple was rent in twain in the midst from the top to the bottom.”
Luke xxiii. 45.	

The Temple consisted of three parts—1st, the court, vestibules or porches, where the people assembled; 2d, the holy place where the priests made their offerings; and, 3d, the holiest place of all—Sanctum Sanctorum. The veil here spoken of (*το κατακλιταριον*) was extended before the Holiest of All. It was made of thick rich tapestry strongly wrought, 2 Chron. iii. 14. The Rabbins say it was four fingers thick. This may be an exaggeration. We do not know, but we have reason to believe that this veil was very thick and strong. There was another veil (*καλυμμα*) suspended before the Holy place—Sanctum—from which the one we are speaking of must be distinguished (comp. Exod. xxvi. 31 in the Hebrew with the LXX. See also Hebrews ix. 3). At this very moment, it is highly probable, the priests were in the Holy place, preparing to light the lamps and to offer incense. What must have been their amazement at this sudden opening of the Holiest of All to their view! With what words did or could they announce the miracle to the people without! The event marked, though they did not know it, the end of the Levitical dispensation. Their own functions were now all ended. Christ the true passover to whom the Scriptures pointed, was at that moment slain. The true High Priest had performed his sacrifice and was about to enter into the Upper Sanctuary, of which the earthly temple was only a type. Still, if regarded simply as a fact irrespective of its symbolical import, it was a most extraordinary miracle. The beam or fixture from which this thickly wrought veil was suspended, we are told was thirty feet above the floor, and consequently was far beyond the reach of any human

hand. The rent was *from the top* (ἀπὸ ἄνω) as Matthew and Mark take care expressly to say (ἵνα κάτω) downwards *to the bottom*, (and as Luke says) through the midst. Such a miracle* must have greatly alarmed the priests and rulers of the Jews. Its coincidence with the death of Jesus was a notable circumstance. They could not account for it by any natural cause. But besides this there were public displays of the Divine power of a different nature, for "The earth did quake, and the rocks were rent, and the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection and went into the Holy City and appeared unto many."

The quaking of the earth and the rending of the rocks must have been perceived by the whole population. These following immediately after the obscuration of the sun, and the wide-spread darkness, were signs from heaven of the Messiahship of Jesus, certainly as great as those they had just before demanded. Nevertheless, they made no salutary impression on the nation. This will appear the more wonderful, if we consider the time when these signs and wonders in heaven and earth occurred. It was on the day of the preparation for the great Sabbath, on which all the people presented themselves in the temple according to the command in Exod. xxiii. 17. This Sabbath commenced at three o'clock in the afternoon, so that it was ushered in, so to speak, by darkness, and its opening hour was signalized by the quaking earth and bursting rocks. All their plans and preparations must have been deranged by these extraordinary events, forced upon the crowded population of the city.

Besides the rending of the rocks and the quaking of the earth, another supernatural event occurred—the opening of many graves or sepulchral monuments, and the resurrection of many bodies of the saints. Chrysostom, Cyril, and

* In this connexion the reader may consult Josephus, Jewish War, Book vi. chap. v. § 3, where that author relates, that during the siege of Jerusalem, the eastern gate of the inner court of the temple (which was of brass and very heavy) was seen to open of its own accord, by which "the men of learning understood that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemy." See the whole chapter.

many of the early Christians suppose that at this time all the saints that had died before the Saviour rose from the dead. Joseph Mede supposed that the number of these raised saints was not small (Works, book III. chap. xii.). Others suppose that these raised persons were Christians, or professed disciples or followers of Jesus, who had not long been dead. But these are conjectures. As a fact we can easily receive it. Neither of the other evangelists notice it at all, probably because they wrote later, and for the benefit of Gentile churches. Matthew, who wrote for the Jews, records merely the general fact, without entering into any particulars. He does not tell us where the graves were, whether near Jerusalem, or in other parts of Palestine, nor *how* many saints were raised (see Dan. xii. 2), nor in what age they died. Some suppose that they had not long been dead, because they would not have been recognised; but it is not said they were recognised, except as persons raised from the dead. We are, however, expressly told they appeared unto *many*, or more exactly (*ἰνέφανερον*) *they were made manifestly known unto many* who probably were alive when this evangelist wrote, and could be appealed to as witnesses. (See 1 Cor. xv. 6.)

Another question is suggested by the narrative: Did these saints arise simultaneously with the rending of the veil and the death of the Lord Jesus, or not till after his resurrection? This raises a question upon the meaning of the original text. Some translate it thus: "And many bodies of the saints arose, and having come out of their graves entered into the holy city after his resurrection, and appeared unto many." The objection to this interpretation is, that it seems to conflict with Col. i. 18; 1 Cor. xv. 20, in which Christ is represented as the first fruits of them that slept. But to this it is answered that Paul's language in the places referred to has respect to the resurrection of the saints at the second coming of Christ. This seems to be the most natural interpretation of the evangelist's words. The fact, however, is altogether mysterious, and the purpose of it is not explained. If we may indulge in a conjecture on this question, it was to show the power of Christ, even in the act of death. Thus regarded, it was an illustrious comment upon his words to Martha (John xi. 25), "I am the

resurrection and the life," and a pledge of the power which he declared he would exercise over all his people at the last day. John vi. 39, 40, 44, 54.

It is proper to remark in this connexion, that the resurrection of these saints coincided with the termination of the Levitical economy, and thus happened at the very time when all the saints of the Old Testament would have been raised from the dead, had the Jewish nation universally received the Lord Jesus as their Messiah, with the obedience of faith and the homage of their hearts. On this supposition (although there was a divine necessity that Christ should suffer), he would not have suffered by their hands, but rather (as we may conjecture) by the hands of the Gentiles (who providentially held and exercised the power of government, perhaps to meet this contingency in human regard), and then at his resurrection he would have established his kingdom in outward glory over his own people, as a people already prepared for his kingdom. But the Jewish nation shared deeply, yea, deepest, in the sin of crucifying the Lord of Glory. They were therefore rejected, and the kingdom was, so to speak, postponed. A new dispensation was opened for the gathering of another elect people, into the place of those first chosen, according to the representation of the parable of the marriage (Matt. xxii. 1-10). Yet as a pledge of the faithfulness of God to the saints of the ancient covenant, and perhaps in fulfilment thereof, as well as to show the Divine power of Jesus, many—it may be a vast company (see Rev. xxii. 9; xix. 10)—of the ancient saints were perfected by the resurrection of their bodies, at the very time when all would have enjoyed the same advancement in glory, had the nation been faithful to the covenant (Exod. xix. 1-5; Heb. xi. 35, 40).

It is remarkable that the evangelist gives no account of these saints, beyond the mere fact of their resurrection, their entrance into the holy city, and their appearance to many after the resurrection of the Lord Jesus. He is silent as to their local habitation in the meantime, and also as to the time and manner of their disappearance.*

* Do we inquire whether these risen saints appeared in houses or elsewhere? Whether by day or by night? Whether their appearance was momentary or continued? Whether they conversed with those to whom they

Mark xv. 39. } "And when the centurion which
 Matt. xxvii. 54. } stood over against him, and they that
 Luke xxiii. 47. } were with him watching Jesus, saw the
 earthquake and those things that were done, and that he so
 cried out and gave up the ghost, they feared greatly and
 glorified God, saying, 'Certainly this was a righteous man
 —truly this was the Son of God.'"

Here, we have the means of forming some idea of the impressiveness of this last scene, for which all minds had been prepared by the darkness and silence of the preceding three hours. The whole of what is here narrated probably occurred rapidly within the compass of a very short time. Let us attempt to group the occurrences. First, the darkness suddenly ceases and the sun appears. Immediately the Saviour breaks the stillness with the exclamation, "Eloi, Eloi, lama sabachthani!" A moment after he utters, in a lower tone, "I thirst." A watcher runs and quickly returns with a moistened sponge to relieve it. Having received it he pronounces, "It is finished," and immediately bows his head and surrenders his spirit, but marks the act by words uttered with the full power of the human voice. Instantly the veil of the temple is parted—the earth quakes—the rocks are rent asunder—the graves open—dead bodies arise. All these things were not seen indeed by the centurion and the watchers of the cross. What impressed them was *the manner* in which Jesus died, and the instantaneous occurrence of the earthquake. Though the centurion was a heathen, yet there was a meaning in these things which

appeared! Whether they spoke of the realms of the dead or the state of the soul after death, or of the entrance of Christ into these realms, or of his power! On these and all such topics the evangelist is silent, and his silence is a strong internal proof of his inspiration. On precisely such themes an impostor would be most likely to enlarge. A question was raised and much discussed by the early commentators, whether these saints were raised to immortal life, or died again (see Augustin Epist. 99, ad Evodium. Euthymius. Theophylact. Origen. Beda.) Eusebius (Hist. book iv. chap. 3), and Jerome (in his Catalogue of Ecclesiastical Writers) mention Quadratus, an early martyr, who declared that he had seen many persons who had been raised from the dead,—*plurimos à se vivos qui sub Domino variis in Judæa oppressi calamitatibus sanati fuerunt et qui mortuis resurrexerant*,—but the writings of this martyr are lost; yet if we had them, it is not at all probable they would cast the least light on a subject which the inspired evangelist has designedly left so much in obscurity.

convinced him that Jesus was not only an innocent man, but a man greatly favored of God. Some suppose the centurion was a proselyte to the Jewish religion, but this is not said of him in the Scriptures. The supposition is founded upon the words ascribed to him by Matthew. But it is to be remembered that Matthew wrote his gospel for Jews, and adopted their idiomatic forms of expression. Thus regarded, the words "Son of God," or "a son of God," merely denote a person who is an especial object of Divine favor. Luke, who wrote for the Gentile church, expresses the sentiment of the centurion in other though equivalent language: "Certainly this was a righteous man," or, "Certainly this man was righteous." It is remarkable that all the recorded testimonies to our Lord's excellence of character on this eventful day, except that of the crucified malefactor and Judas his betrayer, were uttered by heathens. Pilate, the wife of Pilate, and the centurion, and those who were appointed to act with him, all pronounced him "righteous," while the priests and rulers still persisted, in spite of these wonderful things, that he was a deceiver. Yet, so impressive were these occurrences, that they deeply affected the minds of others; for Luke adds:—

Luke xxxii. 48. "And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned."

The people spoken of in this verse were not his disciples or particular acquaintances; for these stood afar off, probably because they were afraid to go near; nor were they priests or rulers. These probably were dispersed by the lengthened darkness, and the business of preparation for the sabbath (which was drawing near) called them away. The phraseology of the evangelist conveys the idea that these persons had been attracted to the place by curiosity; but upon witnessing these prodigious displays of the Divine power which immediately followed the last loud exclamation of the Saviour, they smote their breasts with fear and amazement. Perhaps they had witnessed crucifixions before, as they were common under the Romans, yet never one like this. The spectacle was too mournful, too solemn, too awful for them to endure, and they turned away from it and departed to their homes.

Whether these persons had taken any part in the tumultuous proceedings before Pilate, we are not informed. If they had, a great change had come over them. The only remaining circumstance to be noticed relates to the acquaintance of Jesus and the women that followed him from Galilee, Luke xxiii. 49, Mark xv. 40, 41, Matt. xxvii. 55, 56.

It is not easy to describe or even conceive the feelings of those attached friends. Their fear and, perhaps, the fact that many of them were Galileans, kept them at some distance from the cross, although within full view of it, while their love fixed them to the spot where they stood, though the sight was too dreadful to be endured by those who loved him less. It proves to us that love is a more powerful principle than fear or shame. It is to be observed also that the only persons named or described as forming a part of this group of the spectators were females. This testimony is most honorable to the female character; and although woman was first in the transgression, and is now, in her earthly relations, subject to the other sex (1 Tim. ii. 11-13) yet (may we not reasonably infer?) such will not be her condition in

supposed began at the ninth hour, and continued until sunset. The sabbath that was approaching was a very solemn festival, as it occurred on the 15th of the month Nisan, and was the first day of the Passover festival, John xix. 31.

By the Jewish law, it was not lawful that the bodies of the crucified should remain suspended on the cross during the sabbath, lest the land should be defiled, Deut. xxi. 22, 23. Josephus informs us (book iv. last chapter), in his history of the Jewish war, that the Jews of his time observed this law very strictly. It was the fear that this law might be violated through their means, which induced them to go to Pilate, and desire him to hasten the death of the sufferers, by ordering the executioners to break their legs. This, no doubt, was their motive, not to add to their sufferings. We are told, that this was commonly done by striking the sufferer with an iron mallet just above the ancle. We may conjecture from the circumstances of the narrative, that this request was made shortly after the darkness was passed, and before it was generally known that the Lord Jesus was dead. It appears also, that until the sufferers were actually dead, their bodies could not be removed from the cross. But it was not the custom of the Romans to allow the bodies of crucified persons to be buried; yet this custom was departed from in Judea when a festival was near; for in such a case, the bodies of the deceased were delivered to their friends for burial.

It appears that Pilate granted this request: for soldiers came and broke the legs of the first, and of the other malefactor, and would have broken the legs of our Lord Jesus had he been alive. Probably these were not the soldiers who were stationed at the cross, but others (Matt. xxvii. 54; Luke xxiii. 47) sent from the Prætorium expressly for the purpose. "Then *came* soldiers," &c., John xix. 32. Here we observe again, an overruling providence. It was not a feeling of awe, tenderness, or humanity, or a regard to decency, which restrained the hands of the soldiers; and had they, in passing from one cross to another, broken the legs of Jesus, they would have incurred no censure from Pilate. Nor does it appear that they were influenced by any such considerations; for one of them plunged his spear into his side, knowing at the same time that he was dead.

No doubt he was influenced by a spirit of wantonness, or at least thoughtlessness; for he was not directed to do so. Yet here also, we see the hand of Divine Providence; for while it had been prophesied of him, that all his bones should be preserved from violence, Ps. xxxiv. 20, which was necessary to fulfil the typical relation between him, as the true passover, and the paschal lamb (Exod. xii. 46; Numb. ix. 12), it had also been prophesied of him by Zechariah (xii. 10), "they shall look upon him whom they have pierced;"—a prophecy which began to be fulfilled at that time, but will be more eminently fulfilled when God shall turn again to that people, and pour out his Spirit upon them.

But there was another reason for this act of the soldier. It was necessary that the death of Jesus should be established beyond the possibility of doubt. Hence this soldier was allowed to pierce him in a part where a wound is always mortal; so that if he had not been already quite dead, this wound would have extinguished the last remains of life; and for this reason John has recorded the fact, perhaps with a view especially to refute some heretical opinions which had already arisen at the time he wrote.

able counsellor, and he was a good man and a just, who also himself waited for the kingdom of God, being a disciple of Jesus, but secretly, for fear of the Jews—the same had not consented to the counsel and deed of them;—This man went in boldly unto Pilate, and besought Pilate that he might take away the body of Jesus.”

A good character is given of this Joseph, mixed, however, as the best human characters are, with some infirmities. He was a rich man, of high rank, and probably a member of the Sanhedrim or great Jewish council, for it is said of him that he did not consent to their counsel and deed respecting the Lord Jesus. He had been, and was, in fact, a secret disciple of Jesus, and one of those who expected and earnestly hoped for the kingdom of God. But an emergency had now arisen, which overcame his fears both of the Jews and of Pilate. His master was now dead, and although he suffered as a malefactor, Joseph resolved to do honor to his remains. He therefore entered boldly into Pilate's presence (probably at the Prætorium) and asked from the governor the favor of removing the body of the Lord from the cross, contrary to the Roman custom, which did not permit, as a general thing, that the bodies of crucified persons should be buried, but required that they should remain suspended until their flesh putrefied, or was devoured by ravenous birds or wild beasts.

Arimathea, it is supposed, was either the Rama mentioned in Matt. ii. 18, or more probably the city mentioned in 1 Sam. i. 1, in the territory of the tribe of Ephraim. It once belonged to the Samaritans, but was afterwards annexed to Judea, so that it was properly called a city of the Jews. 1 Maccab. xi. 28-34; Luke xxiii. 57.

Mark xv. 44, 45.	} “And Pilate marvelled, if he were
Matt. xxvii. 58.	
John xix. 38.	

already dead, and calling to him the centurion, he asked him if he had been any while dead, and when he knew it of the centurion, Pilate gave him leave, and commanded the body to be delivered to Joseph.”

This request was probably made very soon after the Saviour expired, and Joseph, we may believe, being near the cross to witness the event, hastened to Pilate as soon as it occurred. His affection would prompt him to abridge, as

much as possible, the ignominious exposure of his beloved master. The Jews had requested of Pilate to order that the legs of all the sufferers should be broken while they supposed that all were alive, and Joseph, it is not improbable, made his request before the soldiers could have had time to execute the command of Pilate to hasten their death. For Pilate was evidently surprised by the request of Joseph. He could not believe that Jesus was so soon dead, nor did he believe it on Joseph's word. We are told that persons who were crucified in the full vigor of life and health, often hung suffering several days before they expired. Hence it seemed incredible to him that a man like our Lord, in the vigor of life, without blemish (Levit. xxi. 16-23), and in perfect soundness, who had endured scourging with such amazing fortitude, should have died so quickly, contrary to his observation and experience. Accordingly, he sent for the centurion who superintended the execution (and who probably remained at the place; for it was his duty to remain there until the death of the sufferers), and inquired of him whether the fact were so, before he assented to the request of Joseph. It is apparent from the

against his own judgment. It is not expressly said that the command to remove the body was given to the centurion, yet as Pilate had acted through him and had just sent for him, it is not improbable that this direction also was given to him (Matt. xxvii. 58). Nor do the evangelists inform us expressly who removed the body from the cross. Luke, xxiii. 53, seems to ascribe the act to Joseph, though the centurion, acting by the command of Pilate, may have taken part in it. We have seen how deeply this officer was impressed by the scene of the crucifixion, and we can imagine that his feelings were such as to prevent all rudeness and violence in the performance of that duty. It was performed probably while the two malefactors were still living, and if so, in the presence at least of the centurion and soldiers.

Here we may observe again how Divine Providence accomplishes its plans. It had been prophesied of the Messiah (Is. liii. 9) that he should be with the rich after his death, and Joseph of Arimathea was emboldened by God's Spirit, contrary to his former conduct, to appear before Pilate with his unusual request. It was necessary too that the dead body of the Lord should be cared for, so as to prevent further violence to the frame, and the centurion had been prepared, by the solemn scene he had witnessed, for that purpose.

Matt. xxvii. 59. } "And when Joseph had taken the
John xix. 39, 40. } body, there came also Nicodemus,
which at the first came to Jesus by night, and brought a
mixture of myrrh and aloes, about a hundred pound
weight."

It does not appear that there was or had been before this any concert between these two persons. Had there been, it is presumable that both would have gone to Pilate together and joined in the request. It appears too, that the body, after it had been taken from the cross, was delivered to Joseph, and not till then did Nicodemus appear. This man had early made the acquaintance of the Lord Jesus, even before he entered upon his public ministry (John iii. 1), and was from the beginning deeply impressed with his miracles. He was a Pharisee and a ruler—or as our Lord addressed him, a master of Israel (John iii. 10); and, if we may judge from the quantity of the precious mixture he brought, was

also rich. The aloes, we are told, was a production of India and Arabia, and its odor very pleasant. It was pulverized and mixed with the myrrh, which was a fluid. It had been prepared to anoint the body of the Lord, so as to repel the attacks of worms, and to preserve it against decomposition. Three or four pounds of the mixture would have sufficed for this purpose, but Nicodemus, in the fulness of his affection, had prepared about a hundred pounds' weight. It is evident these disciples did not know that their beloved Lord was so soon to rise from the dead. It was not till after the event they understood these words of the Psalmist (Ps. xvi. 10), "Thou wilt not leave my soul in Hades (Sheol), neither wilt thou suffer thy Holy One to see corruption" (Acts ii. 21).^{*} Yet was it a labor of love, which, like Mary's (John xii. 3-7), their Lord would not suffer to pass without its reward (Matt. x. 42).

John xix. 40. } "Then they took the body of Jesus,
Matt. xxvii. 59. } and wrapped it in a clean linen cloth with the spices, as the manner of the Jews is to bury."

This allusion of the evangelist John to the Jewish manner of burial shows that he wrote this gospel for the use of persons not acquainted with Jewish customs. But why, we may inquire, did not these rich men provide some more precious material than linen to wrap the body in; especially as Nicodemus had made so costly a provision of spices? We are told (and this is a sufficient answer to the question) that it was not lawful to use a more precious or costly material for the purpose of burial than linen. They might not use silk or gorgeous garments for the burial even of a prince.

As the sabbath was near, it is supposed that this whole proceeding was conducted in haste, and that the body was removed to the sepulchre immediately after it was taken from the cross, and after that was wrapped in the linen with the spices. Luke informs us, xxiii. 55, 56, that the women who followed him from Galilee beheld the sepulchre, and how his body was laid, and after that they returned and

^{*} The Hebrew word Sheol signifies *grave* (Gen. xlii. 38; 1 Kings ii. 6-9). The words *my soul* in the Hebrew idiom signify *me* or *my person*; so that the sense of the Psalmist is, "Thou wilt not abandon *me* to the grave," i. e. to the power of the grave, "that it may detain *me* as its own." See Bythner's *Lyra*.

prepared spices and ointments for the same purpose, intending to use them after the sabbath was over. The Jewish method of burial was a kind of embalming, and similar to the Egyptian method. The linen was made into strips, or bandages, then covered with the myrrh and spices, and wound round the body after it had been washed (Herodotus, book ii. ; Tacitus Hist. book v. ch. 5). After involving the whole body, without eviscerating it, in such bandages, it was the custom of the Jews to bind the head about with a napkin, as we learn from the account John gives of the resurrection of Lazarus (John xi. 44).

In this manner these two rich disciples performed this office of affection to the deceased body of their Master. The whole, it is probable, was completed before they departed from the sepulchre; but the pious women who remained only till they saw the body conveyed into the sepulchre, made preparation to perform the same office, not knowing what Joseph and Nicodemus did after they departed.

John xix. 41, 42. "Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, which he (Joseph) (Matt. xxvii. 60) had hewn out of a rock, wherein was never a man yet laid. There laid they Jesus therefore, because of the Jews' preparation day (Luke xxiii. 54), for that day was the preparation, and the sabbath drew on (John xix. 42), for the sepulchre was nigh at hand."

The motive ascribed to these attached disciples for selecting this place of burial was its proximity to the place of crucifixion. The sabbath (which would have been violated by the interment of a dead body) was so near, that no other place, perhaps, at that late hour, could have been provided. It seemed suitable also for the purpose. It was new, and had never been used as a place of interment. It belonged to Joseph, and he had the right to appropriate it to that use; and although designed probably for himself and his family, he could readily yield it up as a tribute of his affection. Observe, too, that it was a place of security; having been hewn from a rock, so that the body could not have been abstracted from its resting-place, except through the entrance or door. As no dead body had been deposited

there before, there could be no ground to ascribe the resurrection to any other person ; nor could the resurrection of the body of the Lord Jesus be ascribed to its contact with the bones of a prophet, of which the Old Testament furnishes an example (2 Kings xiii. 21, in the case of Elisha). Thus while we may allow scope for the exercise of human motives, there was an over-ruling Providence in the selection of this place, in order to provide the strongest evidence possible of the fact of the resurrection of the identical body of the Lord Jesus. This will further appear by the precaution these disciples were influenced to take to secure the entrance into the sepulchre, for after depositing the body they—

Matt. xxvii. 60. “ Rolled a great stone against the door of the sepulchre, and then departed.”

But this was not sufficient to answer the Providential design ; for a stone, that two men could roll to the door, two other men might remove from its place. We shall therefore see presently that the enemies of the Lord were moved to take the matter into their own hands, and not only to seal the stone, but station a military guard to prevent its removal.

Mary the mother of James and Salome know what Nicodemus had done; for they also bought sweet spices and came to the sepulchre after the sabbath to anoint the body (Mark xvi. 1). Observe, too, how punctually these females observed the law of the sabbath. Great as their affection was for Jesus, and divine as they believed him to be, they did not feel themselves free to perform this act of affection as an act of necessity or mercy on the sabbath. How painfully does the irreverence of many professed Christians contrast with the conduct of these Jewish disciples.

Matt. xxvii. 62-66. "Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch."*

These circumstances are recorded only by Matthew. His phraseology to denote the time of the occurrence is peculiar. He does not say, *On the sabbath*; although that was the day which followed the preparation. Various conjectures have been made to account for the periphrasis; the most probable of which is that the evangelist chose to tax the chief priests and Pharisees obliquely or inferentially rather than directly and bluntly, with a breach of the sabbath, by the zeal they manifested in this matter. It is not probable that any considerable body of persons waited upon Pilate

* *Mera* τρεῖς ἡμέρας is the same as *ev* τῇ τρίτῃ ἡμέρᾳ or *dia* τριῶν ἡμερῶν. It means "within three days," or "on the third day." This sense the language yields, and the connexion requires. *Mera* is used in this sense in Biblical Greek, Deut. xxxi. 10. So likewise in classical Greek, *μεθ' ἡμέραν* (interdiu) in the day-time—*μεθ' ἡμέρας* extra, "within seven days." In this sense the Jewish rulers understood the phrase, because they wished a watch placed immediately, and to be continued "*εως* τῆς τετάρτης ἡμέρας," until the third day. They did not understand the saying of Jesus to mean, that after *three full days* (that is, on the fourth day) he would rise, but that he would arise on the third day. The prediction, therefore, would be fulfilled if he rose at the first moment of the third day from his death.

on the sabbath. Perhaps their call was rather informal than official. Their motive may have been to induce Pilate to act in the matter rather than leave it to them (as they could not attend to it without violating their sabbath), by setting a watch and making the sepulchre sure. However this may be, the fact shows a breach of their own law of the sabbath,* which they would have censured in any other person. But their bitter enmity to the Lord Jesus, and their purpose to omit no means of extirpating his influence, made them disregard all other considerations—whether divine or human. If they expected, however, that Pilate would be condescending enough to relieve them of the care of securing the sepulchre, they were disappointed. His reply in effect was, “Why do you trouble me with this business? You have a military force at your command. Do it yourselves in your own way. As for any scruples of conscience upon the obligation of your sabbath, you seem to have overcome them by calling on me for such a purpose. You can attend to this matter as consistently with your law as you can come to the Prætorium on your sabbath to transact secular business with me.” Perhaps Pilate remembered how, the day before, they had refused to come into the Prætorium lest they should be defiled.

It appears also by this passage, not only that our Lord had predicted his resurrection after three days, but that the Priests were fully aware of the fact. Yet it appears by other places, that even his disciples did not really expect that he would rise from the dead, and were in fact as sceptical in this matter as the Priests. Indeed, the preparation of the myrrh, aloes, spices, and ointments, of the linen, and the manner in which the body was wrapped up, all indicate

* It should be observed, however, that the 66th verse may mean no more than that the priests and Pharisees *caused* these things to be done by others; not that they did them with their own hands. If so, then, according to the casuistry of the Rabbins, it was no breach of the sabbath—for Moses forbade only *bodily* labor, such as gathering wood, lighting fires, &c. They might go, therefore, lawfully to Pilate and ask him to give them a watch, and to seal the sepulchre; and having received authority to do so, even cause these acts to be done on the sabbath by others, without violating the fourth commandment as they explained it. Yet they did not so expound the law when our Lord cured the infirm man at the pool of Bethesda, John v. 11, 16 (see ix. 6, 7, 14, 16); Luke vi. 7, 11.

the full persuasion of a long continuance in the grave. "They believed not," as Lightfoot remarks, "that he should die, till he was dead; nor believed that he should rise again, no not when he was already arisen."

Matt. xxvii. 66. "So they went and made the sepulchre sure, sealing the stone and setting a watch."

This precaution was of a nature not to be postponed, according to their view of the case. Of course, they did these things on their sabbath, but whether after sunset on Friday, or on the morning of Saturday, according to our mode of reckoning, we are not expressly informed. The watch they set was taken from the soldiers attached to the temple who were subject to the orders of the priests. Some have supposed that the stone was sealed with Pilate's signet; but this is not recorded. Yet whether so or not, the end of Divine Providence was secured, by providing such means to secure the body of our blessed Lord within the sepulchre, as could not be eluded or overcome. Thus the evidence of his resurrection by Divine power was placed beyond all question or doubt, and an argument was put into the mouth of his followers which could not be gainsayed or resisted.

It was probably the intention of the priests and rulers to remove the body from the sepulchre after three days, and publicly expose it to the gaze of the people, so that by the anticipated failure of this prediction, his credit with them would be destroyed. Undoubtedly, if the prediction had been falsified by the event they would have done so. Their difficulty in that case would have been to prove the prediction, for he made it *plainly* to none but to his disciples in private, and only *obscurely* to others in public, to the people (Mark viii. 31, xiv. 58; Matt. xvi. 21; John ii. 19; Matt. xii. 40). How the priests came to understand his public allusions so well, we can only conjecture. Perhaps their intercourse with the traitor Judas was the source of their knowledge. However this may be, the result was, our Lord's body was kept safely in the sepulchre of Joseph under the threefold guard of *the stone, the seal, and the watch*.

PHILO.

ART. VI.—MODERN ATHEISM under its forms of Pantheism, Materialism, Secularism, Development, and Natural Laws, by James Buchanan, D.D., LL.D., Divinity Professor in "the New College," Edinburgh, and author of "The Office and Work of the Holy Spirit." Boston: Gould & Lincoln. 1857.

It is a peculiar and conspicuous feature of the false theism and non-theism of the present day, that they found themselves on all the departments of nature, and employ as their vehicles all branches of knowledge. Speculations in regard to the universe, man, the vegetable, animal, and material world, metaphysics, morals, the natural sciences, are all made the channels either of denying the existence of Jehovah, or misrepresenting his nature and office, and subverting natural as well as revealed religion. It is a still more novel and extraordinary peculiarity of the most imposing of these systems, that in place of openly avowing their aim, they attempt to accomplish it under the auspices

pantheism, kept on the mask of Christian profession, while openly denying the God of the Bible, and rejecting the redemption which it reveals; and that mask is worn by the most conspicuous and influential of their disciples in Great Britain and this country.

This treacherous feature of the atheistic beliefs that are spreading through every rank of society, renders it highly important that their true character should be unfolded, and the pretexts confuted on which they rest, to guard the unwary against their arts, and extricate, if possible, those who have fallen under their power from the spell in which they are held. And this is the office of Dr. Buchanan's work on the subject. He first gives a general view of Modern Atheism, and then in a series of chapters treats of the several forms it assumes, as that of Development, Pantheism Material and Ideal, Materialism, Natural Laws, and Liberalism, Certitude, Skepticism, and Secularism; points out their relations to Natural and Revealed Religion, and presents the considerations by which they are confuted. The work indicates a large and impartial examination of the subject, is written with great clearness, discrimination, and power, fills a place which no other work of the period occupies, and is adapted by the just and graphic picture it draws of the atheistic element which reigns in the systems of metaphysics and philosophy that widely prevail, to exert a highly needed and salutary influence. There has been, and still is in many, an extreme reluctance to see and admit that the systems of Kant, Fichte, Schleiermacher, Schelling, Coleridge, and others of that school, are fraught not only with the subversion of Christianity, but the utter denial of the Jehovah of the Bible; that no one who intelligently accepts their theory of the mind can any more believe in his being, than one who positively disbelieves in the existence of matter can still truly regard it as a real existence. We have been frequently charged with misunderstanding and misrepresenting them in the reviews in which we have shown their atheistic features. No one, however, who comprehends them can doubt that that is their character; and no one who traces their history can fail to see that they lead their disciples with unerring certainty into the practical as well as theoretical rejection of all the facts and doctrines of

religion. Of the revival and prevalence of Atheism, Dr. Buchanan says :—

"Taking a comprehensive view of European science and literature during the last half century, we may discern the great currents or chief tendencies of speculative thought, in so far as it bears on the evidences and doctrines of religion in several distinct but closely related systems of opinion, which, whether considered severally or collectively, must exert in proportion to their prevalence, a powerful influence on the side of atheism. These systems may be divided generally into *two* great classes, according as they relate to the *substance* or the *evidence* of Theism, to the *truths* which it involves, or the *proofs* to which it appeals. The interval between the first and second French revolutions may be regarded as the season during which the theories to which we refer were progressively developed, and ultimately consolidated in their existing forms. The germ of each of them may have existed before, and traces of them may be detected in the literature of the ancient world, and even in the writings of mediæval times: nay, it might not be too much to affirm that in the systems of Oriental Superstition, and in the schools of Grecian Skepticism, several of them were more fully taught in early

ries that have only partly received their full development in the inductive and scientific pursuits which constitute the peculiar glory of modern times; and which, commencing with the era of Bacon and Descartes, and gradually matured by Newton, Leibnitz, and their successors, have at length issued in the construction of a solid fabric of science. To Theism there is no danger in science, in so far as it is true, for all truth is self-consistent and harmonious; but there may be much danger in the use that is made of it, or in the spirit in which it is applied. In the hands of Bacon and Newton and Boyle, the doctrine of natural laws was treated as an ally, not as an antagonist to theology; in the hands of Comte it became a plea for Atheism: and even in the hands of Combe an argument against a special Providence and the efficacy of prayer. Here the danger is the greater, just by reason of the acknowledged truth and practical value of the inductive philosophy; for its certainty is so well ascertained, and its manifold uses so generally appreciated, that if it shall come to be regarded as incompatible with the recognition of God and religion, society will soon find itself on the verge of universal atheism. And this is the fearful issue to which the more recent schools of speculation are manifestly tending. The first French revolution was brought about by the labor of men who fought against Christianity, at least, ostensibly under the banner of Deism or natural religion. The second revolution was consummated under the auspices, not of a Deistic, but of an Atheistic philosophy. The school of Voltaire and Rousseau has given place to the school of Comte and Leroux. The difference between the two indicates a rapid and alarming advance. It may not be apparent at first sight, or on a superficial survey; but it will become evident to any one who compares the two French Encyclopedias, which may be regarded as the exponents of the reigning philosophy of the two great revolutionary eras. The first, the *Encyclopédie* of D'Alembert, Voltaire, and Diderot, sought to malign and extirpate Christianity, while it did frequent homage to natural theology; the second, the '*Nouvelle Encyclopédie*' of Pierre Leroux and his coadjutors, proclaims the deification of humanity and the dethronement of God."—Pp. 12-14.

He next proceeds to distinguish the different species of Atheism.

"Speculative Atheism is either *dogmatic* or *skeptical*. It is dogmatic when it amounts to an affirmation, either that there is no God, or that the question of his existence is necessarily insoluble by the human faculties. Atheism has been distinguished from Anti-theism,

and the former has been supposed to imply merely the non-recognition of God, while the latter asserts his non-existence. This distinction is founded on the difference between *unbelief* and *disbelief*, and its validity is admitted in so far as it discriminates merely between dogmatical and skeptical Atheism. But Anti-theism is maintained in the strictest sense of the term when it is affirmed either that there is no God, or that the *existence* of the Supreme Being cannot, in any circumstances, become an object of human knowledge. In each of these forms Atheism is dogmatic; it denies the existence of God, or it denies the possibility of his being known. But there is also a *skeptical* Atheism, which does not affirm absolutely either that there is no God or that the knowledge of God is necessarily excluded by the limitations of human reason, but contents itself with saying *non liquet*—i. e. with denying the sufficiency of the evidence. It answers every appeal to that evidence by saying that, however satisfactory it may be to the minds of some, it does not carry conviction to the minds of all, and that for this reason it may be justly regarded as doubtful or inconclusive. These two forms of Atheism—the dogmatic and the skeptical—are widely different from each other; they rest on distinct grounds, and they require, therefore, to be discussed separately, each on its own peculiar and independent merits.”—Pp. 22, 23.

“Besides the radical distinction between dogmatic and skeptical Atheism, we must consider the difference between *the four great leading systems* which have been applied to account for the existing order of nature, without the recognition of a living, intelligent, personal God. There are many specific varieties of Atheism; but ultimately they may be reduced to *four classes*. The *first system* assumes and asserts the eternal existence of *the Cosmos*; that is, of the present order of nature, with all its laws and processes, its tribes and races, whether of vegetable or animal life; and affirms that the world, as now constituted, never had a beginning, and that it will never have an end. This has been called the *Aristotelian Hypothesis*, because Aristotle, while he spoke of a Supreme Mind or Reason, maintained not only the eternity of matter but also the eternity of substantial forms and qualities.

“The *second system* affirms, not the eternal existence of *the Cosmos*—for the commencement of the existing order of nature is admitted to be comparatively recent—but the eternal existence of Matter and Motion; and attempts to account for the origin of the world and of the races by which it is peopled, either by ascribing it, with Epicurus, to a fortuitous concourse of atoms, or with more modern speculatists, to a law of progressive development. This has

been called the Epicurean Hypothesis, because Epicurus, while nominally admitting the existence of God, denied the creation of the world, and ascribed its origin to atoms supposed to have been endued with motion, or certain inherent properties or powers, and to have been self-existent and eternal.

"The *third* system affirms the co-existence and co-eternity of God and the world, and while it admits a distinction between the two, represents them as so closely and necessarily conjoined, that God can only be regarded as the Soul of the world, superior to matter as soul is to body, but neither anterior to it, nor independent of it, and subject, as matter itself is, to the laws of necessity and fate. This has been called the stoical system; since the stoics, notwithstanding all their sublime moral speculations and their frequent recognition of God, taught that God sustains the same relation to the world, as the soul of man does to the body.

"The *fourth* system denies the distinction between God and the world, and affirms that all is God, and God is all; that there exists only *one substance* in the universe, of which all existing beings are only so many modes or manifestations; that these beings proceed from that *one substance* not by creation, but by emanation; that when they disappear they are not destroyed, but re-absorbed; and that thus through endless cycles of change, of reproduction and decay, it is one and the same eternal being that is continually modified and manifested. This has been called the Pantheistic hypothesis, and it is exemplified on a large scale in the speculations of the Brahmins in India, and in Europe as those of Spinoza and his numerous followers."—Pp. 25, 26.

Of the latter, reproduced indirectly by Kant, and openly avowed by Fichte, Schleiermacher, Schelling, Hegel, Coleridge, Cousin, and others, he says:—

"At the commencement of the present century Pantheism might have been justly regarded and safely treated as an obsolete and exploded error; an error which still prevailed indeed, in the East, as one of the hereditary beliefs of Indian superstition, but which, when transplanted to western Europe by the daring genius of Spinoza, was found to be an exotic too sickly to take root and grow amidst the fresh and bracing air of modern civilization.

"But no one who has marked the recent tendencies of speculative thought, and who is acquainted, however slightly, with the character of modern literature, can have failed to discern a remarkable change in this respect within the last fifty years. German philosophy

always prolific, and often productive of monstrous births, has given to the world many elaborate systems, physical and metaphysical, whose most prominent feature is the deification of nature or of man. France, always alert and lively, has appropriated the ideas of her more ponderous neighbors, and has given them currency through educated Europe on the wings of her lighter literature. And even in England and America there are not wanting some significant tokens of a disposition to cherish a kind of speculation which if it be not formally and avowedly pantheistic, has much of the same dreamy and mystic character, and little if any harmony with definite views of God, or of the relations which he bears to man.

"One of the most significant symptoms of a reaction in favor of Pantheism may be seen in the numerous republications and versions of the writings of Spinoza which have recently appeared, in the public homage which has been paid to his character and genius, and in the more than philosophic tolerance—the kindly indulgence—which has been shown to his most characteristic principles. He is now recognised by many as the real founder both of the philosophic and of the exegetic Rationalism, which has been applied with such disastrous effect to the interpretation alike of the volume of nature, and of the records of revelation. . . . He has not only been exculpated from the charge of atheism, but even panegyricized as a saint and martyr. That holy and yet outcast man—exclaimed Schleiermacher—he who was fully penetrated by the universal spirit, for whom the infinite was the beginning and the end, and the universe his only and everlasting love—he who in holy innocence and profound peace, delighted to contemplate himself in the mirror of the eternal world, where doubtless he saw himself reflected as its most lovely image—he who was full of the sentiments of religion, because he was filled with the Holy Spirit! 'Instead of accusing Spinoza of atheism,' says M. Cousin, 'he should rather be subjected to the opposite reproach.' . . .

"But we are not left to *infer* the existence in many quarters of a prevailing tendency towards Pantheism, from such facts as have been stated, significant as they are; we have explicit testimonies on the point in a multitude of writings, philosophical and popular, which have recently issued from the Continental press. In a report presented to the Academy of Sciences, M. Franck, a member of the Institute, represents Pantheism as the last and greatest of all the metaphysical systems which have come into collision with Revelation; and describes it as a theory 'according to which spirit and matter, thought and extension, the phenomena of the soul and of the body, are all equally related, either as attributes or modes, to the same

substance or being, at once *one* and *many*, finite and infinite,—Humanity, Nature, God.’ Conceiving that the older forms of error—Dualism and Materialism—have all but disappeared, and that Atheism, in its gross mechanical form, cannot now, as Broussais himself said, ‘find entrance into a well-made head which has seriously meditated on nature,’ M. Franck concludes that Pantheism alone, such as has been conceived and developed in Germany, is likely to have the power of seducing serious minds, and that it may for a season exert considerable influence as an antagonist to Christianity. M. Javari gives a similar testimony. He tells us that ‘that great lie which is called Pantheism, has dragged German philosophy into an abyss;’ that it is fascinating a large number of minds among his own countrymen; and that it is this doctrine rather than any other, which will soon gather around it all those who do not know, or who reject the truth.’ The biographer of Spinoza, referring to the recent progress and prospective prevalence of these views, affirms that the ‘tendency of the age, in matters of Philosophy, Morals, and Religion, seems to incline towards Pantheism;’ that ‘the time is come when every one who will not frankly embrace the pure and simple Christianity of the gospel, will be obliged to acknowledge Spinoza as his chief, unless he be willing to expose himself to ridicule;’ that Germany is already saturated with his principles; that his philosophy domineers over all the contemporary systems, and will continue to govern them until men are brought to believe that word,—‘No man hath seen God at any time, but he who was in the bosom of the Father hath revealed him;’ that it is to this Pantheistic philosophy, boldly avowed, towards which the majority of those writers who have the talent of commanding public interest are gravitating at the present day; and that the ultimate struggle will be not between Christianity and Philosophy, but between Christianity and Spinozism, its strongest and most inveterate antagonist. And the critical Reviewer of Pantheism, whose essay is said to have been the first effective check to its progress in the philosophical schools of Paris’—the Abbé Maret—“gives the same testimony. He tells us that it was his main object to point out the Pantheistic tendencies of the age; to show that Germany and France are deeply imbued with its spirit; that both philosophy and poetry have been infected by it; that this is the veritable heresy of the nineteenth century; and that when the most current beliefs are analysed, they resolve themselves into Pantheism, avowed or disguised.”—Pp. 129–133.

That this system has gained an extensive diffusion in Great Britain and this country, is becoming more and more

apparent. It has been taught for a long period in England, in the writings of Coleridge, Carlyle, Cousin, Kant, Schleiermacher, Schelling, Hegel, and others, and has become, recent developments have shown, a conspicuous element in the metaphysics and theology of a large body of authors who are exerting a leading influence on the general mind. It has been taught for twenty-five years, especially, here, through the works of the same British, German, and French speculatists; has been imbibed, in a measure, by a large share of the young men, who for the last twenty years have visited Germany to complete their education; and by the lavish eulogies that have been bestowed on its advocates and disciples—especially Kant, Coleridge, and Cousin, and the use of their volumes, or works in which their system is embodied, in colleges and seminaries, has been infused, in a measure, at least in its essential principles, into the minds of no inconsiderable part of those who have in that time received a collegiate education. It is openly espoused by Emerson and his school; Bushnell and his party; less specifically by Nevin, Schaff, and their followers; and in the shapes in which it exists in Kant and Coleridge, is zealously inculcated in several of the collegiate and theological institutions of the country.

That the systems of Kant, Schelling, Coleridge, and Cousin are utterly atheistic—or that their theism, as far as they have any, is a mere deification of man, many of their disciples and admirers are extremely unwilling to admit. They see that those writers talk much of God and religion, especially Coleridge, as though they were realities, and they inconsiderately assume that they use those terms and others of the same class to designate the realities of which they are in ordinary usage the theological names; whereas, in their system, they are employed in totally different senses, and are the medium of a point-blank denial of the truths which they seem to express and assert. These uncritical disciples assume also from the fact that those writers seemingly maintain certain great truths, such as the spirituality of religion, and the authority of conscience, not only that they hold those truths in a genuine Christian sense, but that they must give their character to the whole system with which they are associated, and prove barriers to the

mischievous tendencies with which some of its other elements might otherwise be fraught. No misjudgment, however, can be greater than that fundamental errors in speculation may be harmless, or will not exert influences and give birth to effects that correspond in the main to their nature. All experience, all observation and history show that false beliefs are as influential, and reveal themselves as clearly in the affections and conduct, as true speculative views. It is the very office of reason to draw the conclusions that legitimately follow from the premises which it holds. It is the law of the mind to govern itself in its thoughts, affections, and conduct, by the views it entertains of the subjects to which its thoughts, practical principles, and actions immediately refer. To suppose that false views and principles may lie in the mind without influence; that truth only will exert its power on the intellect, the conscience, the affections, and the will, is to offer the grossest contradiction to reason, consciousness, and history, and to exhibit the crimes and sins of men as wholly causeless and inexplicable. The false doctrines of Kant, Fichte, Schelling, and Coleridge, as naturally and inevitably exert a power on the practical principles and life of their disciples, as a disbelief of the Bible, Polytheism, Fetishism, or any other theory or superstition that ever found a place in the human mind. They may be intercepted, in a measure, and counteracted by consciousness, common sense, and opposite truths which may still be held without a comprehension of their inconsistency. But they can no more be precluded from the influence that corresponds to their nature, than the contradictions views and principles can that co-exist with them. To suppose, indeed, that they are or can be wholly uninfluential, that they exist in the mind as mere abstractions that have no authority over the judgment, the conscience, or the heart, is to deny them all the high merits which their advocates so zealously ascribe to them. What title have they to the lofty commendations that are bestowed on them, if, when accepted as truths, they exert no practical influence, but are lifeless forms that only obstruct and encumber the mind into which they are admitted? But instead of thus lying dead, they are as fruitful of mischief to the intellect and heart, as the truths that are opposed to them are of benefits.

And they tend directly to atheism. The theory of Kant and Coleridge is, that there is no outer world that corresponds to our sense-perceptions: that those perceptions are the product of the mind itself, independently of any external agent of which we have any knowledge: and thence that they form no proofs of an external material universe, or of a Deity: and consequently that, as the mind—it is held—is the sole and absolute cause of all that it perceives and feels, there are no proofs of the being of God or of other intelligences. They accordingly openly deny the possibility of proving the existence of God, either from the seeming external world, or from the processes of the mind. It is impossible, therefore, on their theory, to believe in the Jehovah of the Bible as a real existence. By the express teaching of the theory, there is no evidence of his being. There is no manifestation of his existence. Instead, the mind itself is the sole cause of all of which it has any knowledge. To suppose that such a God exists is irrational, because unsupported by proofs. If the word God is used, therefore, it must necessarily be as the name of a mere conception of the mind. And that, accordingly, to which Coleridge applies the name, he expressly declares to be a conception only, or mere idea. His deity, instead of an eternal, self-existent, and infinite Spirit, was thus a mere process of his own intellect, and ceased to exist the moment it passed from his apprehension. Can anything be clearer than that such a deity, the logical result of the theory, the mere product of the mind, cannot be contemplated with any such sentiments, nor exert any such influence on the intellect and heart, as the Jehovah of the Bible—an absolute, spiritual self-existence, infinite in all perfections, and instead of the creature the creator and upholder of the mind, and all other beings and things? Can anything be more certain than that such a mere conceptional God, and viewed as such, cannot be regarded as having any rights or authority over it;—cannot fill to it the office of lawgiver, benefactor, Redeemer;—cannot be an object of adoration, submission, and trust;—cannot possibly be contemplated with any religious affection whatever? The supposition that it can be worshipped, is self-contradictory. The coexistence in the mind of a belief in such a theory, and of faith in the being of the Jehovah

of the Bible, adoration of him, trust in him, and obedience to him, is as impossible as it is that those beliefs themselves should be the same. Kant and Coleridge accordingly, as far as they had faith in them, were as absolutely and necessarily devoid of religion, as they could have been, if they had denied the reality of their ideal God as fully as they denied the existence of the Jehovah of the Bible. And such is the fact also and necessarily with their disciples. To suppose it otherwise, is to suppose that their speculations have no influence over them; and thence are not in any measure the object of their belief; and that all their protestations of faith in them, all the lavish eulogies they bestow on them, and all their zealous denials of the systems to which they are opposed, are wholly false—the work either of gross delusion or hypocrisy.

This utter extinction in the mind of a belief in God, and of the possibility of offering a religious worship, is accomplished still more effectually by the theory of Schelling, who, while he proceeded on the doctrine of Kant, that all sense-perceptions are the product of the mind, and have no counterpart in an external world, denied that it is from an external impulse that the mind gives birth to those perceptions; and maintained that it is to the mind solely that they owe their origination as well as their nature; and attempted to explain our natural belief in the existence of the objects of perception, by the pretext that the subjective and the objective are, in fact, identically the same, and differ only as in the one case they are considered as matters of consciousness, in the other as matters of contemplation, irrespective of consciousness. This system, which thus formally denies the existence of anything—God or creation—out of the mind, and resolves the whole seeming universe into its own processes—precludes more directly and expressly than that of Kant, the possibility of a faith in God and a worship of him. A deity in this scheme has not even the dignity of an idea of reason. It is a mere fact of consciousness contemplated abstractly, and invested, in mere mockery, with the name of God. That such a mere fact, or conception of a fact of consciousness, should be regarded as a real exterior and eternal existence, the creator and ruler of the mind, and be adored and worshipped as such, is impos-

sible. Any other process of the mind might as well be invested with such a character, and made an object of such a homage.

It is equally clear also that the Bible cannot, on either the theories of Kant, or Coleridge and Schelling, be regarded as the word of God, and of authority over conscience. If, as they maintain, there is no God, but a mere idea or process of the mind, how can there be a word of God, a revelation from him? If there is nothing existing external to the mind, neither God, material universe, nor any object of sense-perception, how can there be such a volume as the Bible existing without, and wholly independent of the mind that perceives and reads it? If what is called the Bible is nothing but a process of the mind originating in itself, independently of any exterior cause, how can that mere mental process be a revelation from an external deity, and recorded in a literal external volume, and as such have authority over all the thoughts, affections, and acts of the mind in which it has its origin? No greater self-contradictions and impossibilities can be conceived. It was the natural consequence, therefore, of Coleridge's idealism and atheism, that he rejected the Bible as an inspired revelation from God, and assigned it no higher authority than he did the ordinary speculations and fancies of his own mind. And it is the natural and necessary consequence of their theory that Schelling, Schleiermacher, Morell, and their disciples, hold that the inspiration of the writers of the sacred volume was of no higher nature than that of ordinary poets, philosophers, and religionists, whether heathen or Christian, of former ages or the present day.

The system thus issues necessarily, either in blank atheism, or else by a deification of the mind, or its acts, in a shadowy pantheism. The logical result is inevitably either that there is no God, or that God and the mind or its processes are identical. This is not simply speculatively true, but has proved practically so on a vast and portentous scale in the communities in which this system has prevailed. Almost immediately on its promulgation, towards the close of the last century, it spread rapidly in Germany, Denmark, Sweden, Switzerland, and France; became ere long the philosophy generally of the learned; and at length descended to the people, and has given birth to a more unmitigated

atheism, and a more shocking depravation of principles and manners, perhaps, than ever before reigned in so enlightened and cultured a population. It has wrought as absolute an extinction of morality in its disciples as of religion, and converted them into monsters, in whom the sensuality and selfishness of the brute, and the malice of the fiend, are reigning characteristics.

This system has already gained a wide diffusion here. It is taught in the works of Coleridge, Cousin, Morell, Hickok, Bushnell, and others, that have been lavishly commended by the press and have obtained a large circulation; it is inculcated in a number of Colleges and in several Theological Seminaries; and many in the sacred office as well as in other professions, and a crowd among the more cultivated of the young especially, it is well known, are in a degree imbued with its principles. Is it likely to prevail here as it does in Germany, and work out its natural fruits in a similar demoralization and impiety? That it will give birth to the same effects as far as it prevails and is unobstructed by restraints that spring from Christianity cannot be doubted. And that it is likely still to spread and unfold itself more fully, we see no reason to question. Proclaimed as it is by a large body of zealous disciples, and under the false and beguiling name of Spiritual Philosophy, Rational Psychology, and Christian Metaphysics; enlogized as its authors and propagators are by the press, and indisposed as those who do not assent to it, generally are to look carefully into its principles, or oppose any obstacles to its dissemination, we see no reason to expect any immediate arrest of its progress, though we hope it may be checked. A change has indeed already taken place. Its character is becoming known. The mask of Christian pretension which it long wore in the works especially of Coleridge, is in a measure withdrawn from it; and the fact—which, when stated by us a few years ago, was received by many with unbelief—that the theories of Kant, Coleridge, Fichte, Schleiermacher, Schelling, Hegel, Cousin, etc., all rest on the same idealistic basis, and are not only subversive of Christianity, but utterly atheistic; or their God, if they have any, is only a deification of man, and nature; is now proclaimed in books, reviews, and newspapers, as an admitted and indisputable truth. This public recognition of its character will put

many, we trust, on their guard, who might otherwise be drawn into its toils. We hope, too, that Christian parents will become aware of the danger and guilt of sending their sons to seminaries whose teachers make it their main business to inculcate this system, disguised by false and deceptive names, and imbue their pupils with principles that, unless counteracted by better instruction or the new creating Spirit of God, will almost certainly lead them into gross demoralization and impiety.

The rapid spread and absolute triumph of this system of atheism and self-deification through nearly the whole Protestant population, and a large share of the Catholics on the continent of Europe, and its large diffusion among the Protestants of Great Britain and this country, are truly startling and portentous events. In what are they to issue? The infidelity, or denial of the religion of the Bible of the latter part of the last century, had a large agency in generating the French Revolution, and revealed and displayed its fiendish character in the atrocities of that period. God, in righteousness, permitted its votaries to act out their principles, and show them to be as destructive to mankind as they are impious towards him.

Are this utter denial of Jehovah and deification of man to lead on to some similar outbreak of passion, and exhibit the malignity with which they are fraught in outrages and slaughters, as much worse than those of the French Revolution, as those doctrines are worse than French infidelity? It seems to be distinctly anticipated in Europe by the intelligent of all classes. Presentiments, expectations, fears of such a catastrophe, are uttered alike by persons in private life and public stations; and with just reason. For causes are at work that must sooner or later produce a repetition of such a conflict; and the voice of prophecy proclaims that when it comes, one of the forms in which it is to exert itself is hostility to Christianity. A monster shape of self-deification is to install itself in the temple of God, and is there to meet its destruction from the spirit of Christ's mouth and the brightness of his coming.* The pantheism that is now so rampant in Europe and in the Catholic as well as the Protestant church and world, is probably to be an important element in that last conspiracy against God, and display its ferocious and fiendish nature in the exterminating persecu-

tions and vast and remorseless slaughter of which the world is then to be the scene.

ART. VII.—A DESIGNATION AND EXPOSITION OF THE FIGURES
OF ISAIAH—CHAPTER XLI.

IN the preceding chapter the prophet endeavored to inspire the Israelites with faith in God by referring them to the proof he gives of his infinite power, wisdom, and goodness in the creation, support, and government of the material universe; and assures them that he, the Self-existent, the Creator of the ends of the earth, who never faints nor is weary, will infallibly protect and deliver those who put their trust in him.

He now summons the Gentiles to consider a proof that he was to give of supreme power over mankind, in raising up a warrior in the east who should assail the nations with resistless force, and conquer and slaughter them, vs. 1-4; and asking who he is who was to exhibit that supreme dominion over them, and answering, it is Himself, Jehovah, the first and the last—foreshows that the Gentile nations at a distance, instead of regarding that conqueror as the instrument of *their* gods, would be filled with fear, that they would not be able to defend them against him, vs. 5-7; while he predicts that Jehovah at that crisis would not forsake his chosen people, but would make that scourge of the idolatrous nations the instrument of destroying their enemies and delivering them, vs. 8-13. He foreshows, moreover, that Jehovah would at length make the Israelites themselves like a sledge armed with teeth, with which they should beat the hills and mountains—the most formidable barriers to the march of an exiled people homeward—into dust, and should winnow them, that they should be blown away; while they themselves should rejoice in Jehovah, and glory in him as the Holy One who had chosen them to be his people, vs. 14-16.

He promises also that for such of the Israelites as should be ready to perish from thirst and heat, he would cause

fountains and rivers to gush from the hills and valleys, that they might have abundant water; and trees to spring up in the desert, that they might be protected and refreshed by shade; so that all might see from those creative acts that Jehovah is their God and deliverer, vs. 17-20.

He now again addresses the Gentiles, and summons them to give like proofs, if they can, of the divinity of their idols; and calls also on the idols to foreshow future events that should demonstrate that they are proper objects of religious awe; and declares all their pretences to be vain, and to issue in nothing, vs. 21-24. And finally he repeats the prediction that he would raise up one from the east who should conquer the nations; but that no human being would be able to foresee and foretell who he would be; that some intelligence respecting him would be communicated to God's chosen people before his appearance; but that the worshippers of idols would have no foreknowledge or conception of him, vs. 25-29.

1. Apostrophe to the islands: "Be silent to me, O islands, and let the people renew strength. Let them approach; then let them say, let us come together to judgment," v. 1. The term islands denotes not only the islands of the Mediterranean but the maritime lands of the west.

2. Metonymy of islands for their population. The command to be silent to God is a command to listen to the proposal he was about to make to test the divinity of their gods. The direction to the nations to renew strength, is a direction to rouse their energy and prowess, and come to a trial of the deity of their gods. To come to judgment, was to come to a decisive test of the power and dominion of their idols. The test Jehovah proposed was the raising of a warrior who should be the means of inflicting punishment on the worshippers of idols, but the instrument of deliverance to the people of Jehovah.

3. Metaphor in the use of calls, for employs. "Who has raised up (one) from the east? Righteousness shall call him to its feet. It shall give nations before him, and cause him to tread upon kings," v. 2.

4. Metonymy of the external relation at its feet, for the relation of a servant or instrument.

5, 6. Comparisons. "It shall give (them) as dust to his

sword, and as driven stubble to his bow; he shall pass in peace by a way he shall not go with his feet," vs. 2, 3. To raise up one is to bring him into life, as in 2 Sam. vii. 12; Acts ii. 30. Righteousness is used, not as the name of Jehovah, but literally, and in the relation of retributive justice; and the meaning of the prediction that it shall call him who was to be brought into life in the east to its feet is, that justice shall employ him as its instrument to execute its behests on the nations. To tread or set the foot upon the vanquished, who were permitted to live, was customary with eastern victors as a symbol of their absolute subjugation. The personage whom the prophecies foreshow, as many interpreters admit, was Cyrus the conqueror of Babylon, who is mentioned by name, chapter xli. 1; and the prediction that he should pursue the nations, and pass in peace,—that is, without battle, a path he should not trample or travel with his feet, like a public highway, refers, doubtless, to his entering Babylon by the river, which was not a pathway that he afterwards used.

Jehovah now again asks, who has devised and accomplished this. "Who has undertaken and done it, calling the generations from the beginning? I Jehovah the first and with the last, I (am) he," v. 4. The being who plans and accomplishes this cannot be an idol of the nations, for such a god would not raise up a conqueror to destroy his own worshippers. He who does it must have absolute dominion over the nations; and must, therefore, be their creator who has called the whole series of their generations into existence, and who has, on that ground, a right to punish them for apostatizing from him to the worship of idols. It will demonstrate, therefore, that he is the Creator and owner of those nations. And he who is to do it is Jehovah, the first and the last, the God of Israel.

It will demonstrate also, on the other hand, that the idol gods whom the nations worship have no dominion over them, and are no deities. If they were real deities they would not suffer their adorers to be conquered and slaughtered because of their apostasy from Jehovah. The distant nations of the west, who were to witness the victories of that warrior, instead of regarding him as the instrument of their idol gods, were to be filled with fear that he would assail

them, and that their deities would not be able to defend them from him.

7. Metonymy of isles and ends of the earth for their inhabitants. "The isles have seen it and are afraid, the ends of the earth tremble; they have approached and come (together). Each one shall help his neighbor, and shall say to his brother, Be strong. And the carver strengthened the gilder, and the smoother with the hammer the striker on the anvil. He says of the solder, it is good; and he fastened it with nails that it should not be moved," vs. 5-7. The conduct of the inhabitants of the isles, instead of indicating that their gods are any better able than those of Babylonia and Assyria to defend their worshippers, will prove that they are neither deities nor intelligences even, but are mere wooden images wrought by human hands, and so clumsy and tottering as to need to be fastened up with nails to keep them in an upright attitude. What senselessness to regard such stocks as gods, and trust in them for protection.

God now turns from the idol-worshipping nations to his own people Israel, and reminds them of their relationship to him, and his relations to them, and promises them his protection.

8. Apostrophe to Israel. "But thou Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend; Thou whom I have taken hold of from the ends of the earth, and from the boundaries have called thee, and said to thee: Thou art my servant—I have chosen thee, and not rejected thee: Fear thou not; for I am with thee: look not around [for helpers], for I am thy God: I have strengthened thee; yea I have helped thee; yea I have upheld thee with my right hand of righteousness; vs. 9, 10.

9. Hypocatastasis of God's holding up with the hand, for sustaining by his Spirit and his providence. The boundaries from which Abraham was called, were those of his native country. Though God was to raise up a mighty warrior to inflict his justice on the idol-worshipping nations—he was still to continue to be the covenant God of the seed of Abraham whom he had chosen to be his servants, and was to uphold and protect them amidst the judgments by which he was to destroy the nations around them. Though the verbs strengthen, help, and support, are in the past tense, they

are predictive of what God was to do, in the same manner, as those in which the victorious career of the warrior from the east is depicted, are descriptive of what was then future.

The issue of his judgments on the nations, by the conqueror to whose sword Jehovah was to deliver them, instead of injury to the Israelites, was to be the extinction of their enemies.

10, 11, 12. Comparisons of their enemies to nothing. "So all those incensed against thee, shall be ashamed and confounded; they shall be as nothing; and they shall be destroyed that strive with thee. Thou shalt seek them, and shalt not find them—the men of thy contention; the men of thy warring shall be as nothing, and as naught," vs. 11, 12. They were to be wholly divested of their power over Israel, and swept from the scene, as absolutely as though they had never been. This was verified in the conquest of the Babylonians and Assyrians, by Cyrus. The Babylonian dynasty that had conquered the Israelites, and carried them into captivity, was destroyed, and the way opened by that event for their restoration to their national land.

13. Hypocatastasis of holding with the hand, for sustaining and protecting by providence. "For I Jehovah thy God, hold thy right hand, saying to thee; Fear not, I have helped thee. Fear not thou worm Jacob, and ye men of Israel. I have helped thee, saith Jehovah, and thy Redeemer the Holy One of Israel," vs. 13, 14. The weakness of the Israelites, though like that of a worm, compared to their enemies, was to be no barrier to their deliverance; for Jehovah held them as it were in his hand, and was to shelter and defend them by his infinite power.

But God was not simply to uphold and help them while their Babylonian enemies were to be destroyed by the Persians. The time is to come when he will give them power to overcome the greatest obstacles to their return to their own land.

14, 15. Hypocatastasis of threshing and fanning mountains and hills, for analogous acts by which the most formidable barriers in their way were to be removed. "Behold I have placed thee for a threshing instrument, sharp, new, having teeth: thou shalt thresh mountains, and beat them small,

and shalt make hills as chaff. Thou shalt fan them [by throwing them to the wind], and the wind shall take them away, and the whirlwind shall scatter them," vs. 15, 16.

16. Comparison of hills beat to dust, to chaff—in lightness. Beating mountains and hills—the most solid and immovable obstacles in the way of a people returning from exile, crushing them to dust, and throwing them to the wind to be blown away, are put for analogous acts by which the most insuperable barriers to the Israelites should be swept by them out of the way. What can transcend the strength and impressiveness of this image. The barriers denoted by mountains and hills, are doubtless the Gentile nations who have possession of Canaan, and hold the Israelites in exile and depression. They have been and still are the obstacles to their restoration to their own land. The prediction is to have its accomplishment at Christ's coming, when by destroying the armies assembled in Palestine to prevent the reestablishment of an Israelitish kingdom, his relation to that people as their king, is to be so clearly revealed, that the Gentiles, instead of any longer opposing, will assist them in their return. Isaiah lxvi. 15, 16, 19, 20, lx. 9-16. The Israelites are then to realize their relationship to him, and instead of fearing their enemies, are to glory in him as their covenant God. "And thou shalt joy in Jehovah, and shalt glory in the Holy One of Israel," v. 16.

That this image refers to their restoration from exile is indicated by the promise that follows of water to the thirsty and shade to those exposed to the heat of the sun in the desert. "The suffering and the poor seek water and there is none; their tongue is parched with thirst: I, Jehovah, will hear them; I, the God of Israel, will not forsake them. I will open streams upon hills, and fountains in the midst of the valleys; I will make the desert for a pool of water, and the dry land for springs of water. I will give in the wilderness cedar, acacia, myrtle also, and the oil tree; I will set in the desert fir, pine, and box together, that they may see, and know, and consider, and understand together, that the hand of Jehovah has done this, and the Holy One of Israel has created it," vs. 18-20. This is not figurative. Water that does not exist, is not put by substitution for spiritual blessings, that do exist and abound. The suffering

and parched with thirst, who seek water *and there is none*, are not put for those who seek spiritual blessings, which are exhaustless, *and find them*. And fountains, streams, and shade in an uninhabited desert, where passengers only need them, are not put for spiritual blessings that all need, and need equally, whether they are in a barren or a fruitful scene. Nor is the gift of such blessings to those who desire them, a work so unlike the usual course of God's procedure, as to attract all eyes, and produce the conviction, by its singularity, that it is the effect of his creative power. The prediction is literal, and is to have its fulfilment doubtless at the return of the Israelites to their own land at Christ's second coming, when it is foreshown in other passages, the earth is to be renewed, and greater miracles are to be wrought for their support, than those that attended their deliverance from Egypt, and march through the wilderness. Thus it is predicted, chap. xxxv. 1-10, "The desert and waste shall rejoice, and the wilderness shall rejoice and blossom as the rose. It shall blossom and rejoice; yea there shall be joy and singing. The glory of Lebanon shall be given unto it; the beauty of Carmel and of Sharon. They shall see the glory of Jehovah, the majesty of our God. Strengthen ye the feeble hands, and confirm ye the tottering knees: say ye unto the faint-hearted, Be ye strong; fear not; behold your God. Vengeance is coming; the retribution of God. He is coming, and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame leap as an hart, and the tongue of the dumb shall shout. Because waters shall burst forth in the wilderness, and streams in the desert. And the mirage shall become a pool, and the thirsty land springs of water, in the haunt of wolves, their lair, a place of reed and rush. And a high way shall be there, and a way, and it shall be called the way of holiness. The unclean shall not pass over it; but it shall be for them [the redeemed Israelites]. Travellers and fools shall not err therein. No lion shall be there; nor shall any ravenous beast ascend it; it shall not be found there; but the redeemed shall walk there. And the ransomed of Jehovah shall return and come to Zion with songs, and everlasting joy shall be on their head. They shall obtain joy and glad-

ness, and sorrow and sighing shall flee away." There is a similar prediction also in Isaiah xliii. 16-21, where it is expressly declared that the gift of waters in the wilderness, and streams in the desert, is to furnish drink to God's chosen people, and that the miracles he is to work for them at their restoration, are greatly to surpass those of the deliverance from Egypt;—a prophecy, as we shall show, when we reach that chapter, that cannot by any process be spiritualized. There are similar predictions, also, of the superiority of the works God is then to perform for their redemption, to those of the march through the Red Sea and the wilderness, Jeremiah xxiii. 5-8. These predictions are literal then, and are to have their accomplishment at the restoration of the Israelites at Christ's second coming; and they are to form to all by their greatness and wonderfulness, a resistless demonstration that they are the work of Jehovah, the Holy One of Israel.

God now appeals again to the worshippers of idols to prove the deity of their gods.

17. Apostrophe. "Present your cause, saith Jehovah. Bring forward your strong reasons, saith the God of Jacob," v. 21. Jehovah had foreshown works he was to perform that would demonstrate his divinity and his dominion over the natural world, and over Gentiles and Hebrews. He now calls on the votaries of idols to bring forward equal proof of the being, foreknowledge, and dominion of their gods; and demands that their gods should also foreshow future events.

18. Apostrophe. The direction, "Show forth the former things," and the imperatives that follow, are addressed to the idol gods themselves, "Let them bring forth and show us the things which are to happen. Show forth the former things what they were, and we will set our heart, and know the end of them: or cause us to hear events that are to come. Show forth the things that are coming hereafter; and we shall know that ye are gods. Ye shall (then) do good or do evil, and we will look around and see together," vs. 22, 23. If the idol gods are what their worshippers hold, let them prove it, either by showing what had taken place in former ages, or revealing what was to happen in future times. If they did that, it would prove that they were gods, and that

they could exercise a providence in which they would do good to their worshippers and evil to their enemies; and the people of Jehovah would look on and see it. But instead of such demonstrations of their being, they are mere nonexistences. "Lo, ye are of nothing, and your work of nought; an abomination is he that chooseth you," v. 24. They could neither declare the past nor the future, nor produce any effect whatever, so that he that chose them as gods exhibited a perverseness and debasement that rendered him the object of detestation.

Jehovah now again announces that he was to raise up one who should acknowledge him, and to whose power the Gentile nations should yield as mortar yields to one that treads it.

19, 20. Comparisons. "I have raised up (one) from the north, and he has come; from the rising of the sun he shall proclaim my name: and he shall come upon princes as upon mortar, and as a potter treadeth clay," v. 25. The personage foreshown is undoubtedly Cyrus, who spent a portion of his youth and early manhood in Media, which is at the north of Persia, but whose capital was in Persia, which is at the east of Judea and Babylonia. The prediction that he should proclaim or call the name of Jehovah, had its fulfilment in the "proclamation" which he issued to the Israelites to return from exile and build the temple of Jehovah at Jerusalem. "Thus saith Cyrus, king of Persia; Jehovah, God of heaven, hath given me all the kingdoms of the earth: and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem which is in Judah, and build the house of Jehovah, God of Israel: He is the God who is in Jerusalem," Ezra i. 2, 3. The prediction that "The nations should be given as dust to his sword, and stubble to his bow," v. 2, and "that he should come upon princes as upon mortar, and as a potter treadeth clay," v. 25, had its verification in his conquest of Assyria, Babylonia, Syria, Arabia, Egypt, Cyprus, and the numerous kingdoms of Asia Minor. But of the rise and career of this monarch the heathen deities gave no prophecies, and had no foreknowledge.

"Who has declared (his name and victories) from the beginning? and we shall know, and beforehand, and we will say (it is) true? Yea, there was none that told; yea, there was none that declared; yea, there was none that heard your words," v. 26.

The first prediction of Cyrus and his armies was made to the inhabitants of Jerusalem.

21, 22. Metonymies of Zion and Jerusalem for their people. "First to Zion (I will say), Behold, behold them! And to Jerusalem a bringer of good tidings will I give," v. 27. But the nations worshipping idols even then, had no foresight or presentiment of him or his conquests. For God adds:

"And I will (then) look, but there is no man: and of these—the Persians themselves) but there is no one counselling: and I will (again) ask them, and (perhaps) they will return a word," v. 28. But no answer will be returned. "So, they are all nought, nothing is their works: wind and emptiness their molten images," v. 29. The trial thus issues in the demonstration, that instead of gods, they are but the empty fictions of their worshippers.

The grammatical sense of this chapter is thus clearly its true and only predictive sense. No ingenuity can spiritualize it with any show of consistency with the part which God or man acts in it. Jehovah first proposes as a test of the question,—Who has dominion over mankind?—the raising up of a warrior in the east, who shall be used as an instrument of retributive justice to conquer and slaughter the nations. The being who does that, must indisputably be the creator, ruler, and judge of mankind. And Jehovah declares that he is to do it, and that the idol worshippers of the west, instead of claiming that he is the agent of their deities, will regard them as hostile to him, and will look to them for protection from his sword. Jehovah promises also that while the idol-worshipping nations were given to subjugation and slaughter, he would show himself to be the God of the Israelites and would protect them, and make the victories of that warrior the means of annihilating their enemies. And these predictions had a literal accomplishment in the rise and career of Cyrus, the extinction of the Babylonian monarchy by which the Israelites were held in captivity,

and their restoration soon after to their own land. How can this be denied to be its true and only predictive meaning, and treated as simply representative of a wholly different question, and a higher class of events? What higher and more spiritual problem can the question, who is the real Creator, ruler, and judge of mankind—Jehovah or idols—represent? Is there any higher or more spiritual problem? What criterion of that higher question is it, that the test of this, whether Jehovah or the deities of the Gentiles, is the ruler of the world, represents? And what higher and more spiritual promise to be the God of his people and defend and redeem them is it, which Jehovah's promise to the Israelites that he would be their God, represents? What can be clearer than that there are no such higher spiritual things? To treat the prophecy as representative is not only groundless and lawless; it is impious; for it is nothing else than repeating the attempt of the idol-worshippers to set aside Jehovah as the creator and ruler of the universe, and substitute some other deity in his place; for if the prophecy is representative, Jehovah must be as much as Cyrus and the Israelites. There are equal obstacles to the spiritualization of the remaining parts of the prophecy. By the law of the hypocatastasis, by which it is predicted that the Israelites shall thresh mountains and beat hills to chaff, and throw them to the wind, the Israelites are to be the agents of the analogous acts for which that threshing and winnowing are used as substitutes. They are not employed therefore as representatives of a different class of agents, and cannot, without a violation of the prediction, be treated as though they were. And who can the worshippers of idols represent? Are there any false worshippers more false than they are? Who can the idol deities themselves, whom Jehovah challenges to prove their divinity by foreshowing the future, represent? Are there any false gods more spiritually false than they were? And what different and more spiritual class of beings can the population of Zion and Jerusalem, to whom the prophecy respecting Cyrus was first announced, denote? Is it not clear that if they are used representatively, all the other agents, divine and human, of the prophecy must be also; Cyrus, the nations, and kings who were given to his sword, the idol-worshippers of the west

that witnessed his career, the false gods to whom those nations paid their homage, and Jehovah himself, and the whole prophecy is but a complication of impious falsehoods and absurdities? What a monstrous abuse of the word of God to attempt to make it the vehicle of such revolting untruths, and under the pretext of spirituality!

The grammatical sense of the prophecy is then its true and only sense. Its main parts relating to the career of the Persian monarch and its consequences to the Israelites have had a fulfilment in as indubitable and conspicuous events as are recorded on the page of history; and those that relate to the final removal of the barriers to the full restoration of the Israelites to their land, will have a still more signal accomplishment at Christ's second coming.

ART. VIII.—LITERARY AND CRITICAL NOTICES.

1. **TRAVELS AND RESEARCHES IN CHALDEA AND SUSIANA.** With an Account of Excavations at Warka, the Erech of Nimrod, and Shush, Shushan, the Palace of Esther, in 1849–52. By William Kennet Loftus, F.G.S. New York: R. Carter & Brothers, 1857.

THIS work ranks in novelty and interest with Mr. Layard's volumes on Nineveh. If the discoveries are less startling and brilliant, they are of great curiosity. Some of the relics disinterred are supposed to date back near four thousand years. Its graphic pictures of the country, its delineations of the inhabitants, its details of exciting adventures, and its descriptions of ancient ruins, render it one of the most attractive volumes that has lately appeared. We design to recur to it on a future occasion, and notice the chief discoveries which it records.

2. **THE BRITISH PERIODICALS.** Republished by L. Scott & Co.

OF the Quarterlies for January, we have received only the Westminster and the Edinburgh, which are highly attractive. The articles of chief interest in the Westminster, are on Young the Poet, the State of Parties in Italy, the Revision of the English Bible, Herat and the Persian War, and Boiling Water. Those of the Edinburgh are Prescott's Philip II., Human Longevity, Macaulay's History, and India, Persia, and Afghanistan.

Other Notices postponed to the next number.

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